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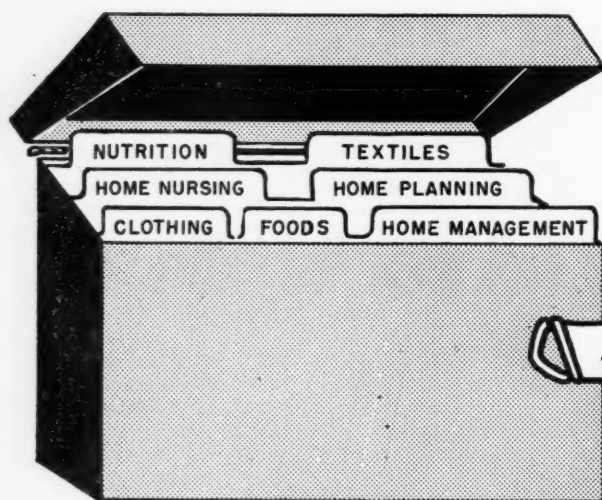
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WILLIAM CULBERTSON, Editor

ERNEST D. CHRISTIE, Publication Manager

Vol. 49

February, 1949

No. 6

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February, 1949

In This Issue

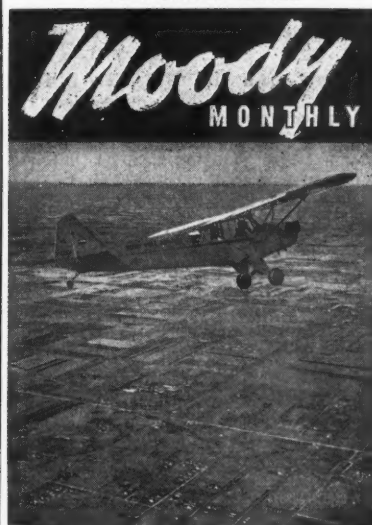
Because of the annual Founder's Week Conference held in Chicago by Moody Bible Institute each winter, MOODY MONTHLY usually thinks in a special way of Dwight L. Moody, in its February issue. This year is no exception. We could find no more valuable commentary on Mr. Moody, nor an article more helpful to Christian workers everywhere, than the one in this issue by Dr. Torrey. It was written in more expanded form long ago, and is full of timeliness for us today.

Missionary aviation is a subject that was critically discussed as the war ended. There was much uncertainty as to its value to the missionary enterprise. Now, three years later, it seems to have proved itself, provided, of course, it is under adequate planned supervision for utmost usefulness and safety. "Wings for the Word," on page 456, summarizes important information about progress in this field.

No cult is more persistently putting evangelicals to shame than the Jehovah witnesses. Throughout the world their testimony to their faith is spread abroad astonishingly. Although our remedy is prayer and action rather than study of their beliefs, it is valuable to Christian workers to know the facts about one of their most basic doctrinal positions. Don't fail to read carefully, "The Jehovah Witness View of Hell."

Horace Larsen's helpful series on pastoral counseling was interrupted last month, but continues again in this issue. If you have special counseling with which he might help, write to him in care of MOODY MONTHLY. He has kindly offered readers whatever assistance he may be able to give.

THIS MONTH'S COVER



★ WINGS FOR THE WORD. Missionary aviation is fast becoming a necessary means of travel on the mission fields of the world. This bright yellow Piper Cub trainer is typical of those used in teaching missionaries to fly. The story of how this modern method of missionary transportation is speeding up world evangelism is told on page 456. Picture shows Missionary Aviation Co-ordinator Paul Robinson at the controls and Ernest D. Christie, of MOODY MONTHLY, in the student seat.

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★ **DR. THOMAS S. BROCK**, (Methodist), Former Professor of Homiletics in Temple University, Philadelphia, now Minister of Royal Poinciana Chapel, Palm Beach, Fla.: "I consider it the most valuable book I know for Bible reference work. I use it constantly."

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Out of the MIXING BOWL

DORIS COFFIN ALDRICH

Where Was Taddie?

Where Was Taddie?
MOMMIE wondered if the clock just seemed to go faster in the morning before school, or if it really did hustle along at an added pace.

Hurrying down the back stairs, she counted off the things to be done in the next few minutes. "Start the oatmeal; get the peaches from the basement; iron Joe's plaid shirt; sew the button on Jon's school jacket . . . and, oh, dear, Daddy needs a shirt ironed, too!"

Mommie wondered where Taddie was and what he was doing. Only a few minutes before, while dressing him, she had remarked, "It's surely a shame that our 'alarm clock' overslept this morning of all mornings. It's always that way. He never oversleeps on Saturdays."

The fire in the fireplace snapped and crackled with early morning cheeriness. "Bring your clothes down here, Virginia and Net," Mommie called. "And stop bouncing on our bed . . . hurry now, because it's late. And, Janie, come and get the table set."

Where in the world was Taddie? Not a bit of noise anywhere; he must be into something. Mommie hurried into the front room and there she found him, found him in the safest place for a little boy to be.

Daddy, trying to find a quiet place, had gone into the front room to read and pray. And there he was, kneeling down by the davenport, and nestled under him was Taddie, with his fuzzy little head right under Daddy's chin.

In the midst of all the hustle and confusion, the sense of hurrying and strain, Taddie had found a place of quietness, of love and shelter enfolded in Daddy's arms.

Things grew a little misty as Mommie said to herself, "It's like the prayer, 'Our Father' . . . He loves us even more, far more than that. Oh, why don't we seek that shelter and love more often!"

Hurrying back to the kitchen, she sensed an inner quietness and realized that the Lord had spoken to her heart.

"Like as a father . . . so the Lord."

Dear Mrs. Aldrich:

Will you think it unusual receiving a letter from a stranger, or does it often

Moody Monthly

happen? I do hope you'll not think me bold, but I've had the desire to write you for a long time.

You see, after reading your column in MOODY MONTHLY I feel as though I know you and your family, and the Lord has often used you in speaking to my heart.

We, too, have a large and growing family—four children in five years. Often, when I feel so tired I could almost drop, or when the children are very noisy and I feel edgy, or when I must get them all ready for Sunday school and everything seems to go wrong, I think, "Lord, how can I go on? How can I get all these things done?" Then He brings you to mind and I feel very guilty. Here I am with only four, complaining, and there are you with eight and with twice of everything I have to do, and still writing for the Lord!

Sometimes in my daily life when work, heartaches, etc., used to mount up and I would become impatient with the children or my husband, I'd wonder, "Lord, do other Christian mothers get like this? I wonder if the children of other Christian parents fight like these?" And, you know, He would often speak peace to my heart.

I think one of the articles that helped me most was about the time you were in just such a mood—tired and impatient—and then how the Lord gave you peace in your heart. I felt I had to sit down immediately after reading it and write you, for, you see, I had experienced everything you had written about, and it did so touch my heart. And not only my heart, but my husband's also.

He brought the magazine to me one morning and insisted I read your column then and there. By the time I had finished, my eyes were brimming with tears, and when I looked up, he had been reading it again with me and his eyes, too, were full of tears. He said he'd like to write you, too. I don't know what he would have written, but I do know your article made him see more clearly the job before me each day.

At first I felt I was the only woman in the world of today who had four children right after each other. (I say that not in pride, but in the sense that it seemed almost everyone looked down on us and condemned us for having so many little ones, even Christians; it seemed it was just not the thing to have large families these days.) How I praise God for all these little ones. The Lord has finally made me understand that what others think matters little. It's what He thinks that matters.

Forgive me for rambling on, but I do want you to know what your little spiritual messages have meant to me and I imagine to many, many others.

May He continue to bless you and yours richly in your "full-time service" for Him.

In the bonds of Calvary,

MRS. R. E.

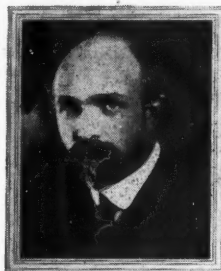
Think naught a trifle, though it small appear; small sands make the mountain, moments make the year, and trifles make life.—Edward Young.

February, 1949

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MANY persons say, "Did you hear from him today?" They should say, "Have you heard from him today?" Some spell "calendar," "calender" or "calander." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom" and how frequently the simplest words are mispronounced. Few know whether to spell certain words with one or two "c's" or "m's" or "r's," or with "ie" or "ei." Most persons use only common words—colorless, flat, ordinary, their speech and their letters are lifeless, monotonous, humdrum. Every time they talk or write they show themselves lacking the essential points of English.



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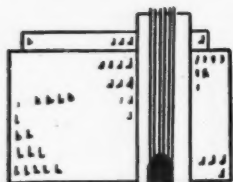
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Editorials

Crisis in China

Because of the imminent danger facing our gospel forces in China, and the uncertainty of being able to expect missionary work to continue, we feel we can do no better than to quote directly from Bishop Frank Houghton, general director of the China Inland Mission, who cut short his United States visit just before Christmas to return to China:

Throughout the whole of the area controlled by the government of China there is religious liberty, and the preaching of the gospel is actually encouraged by many Chinese officials, both Christian and non-Christian. We have often been invited, and sometimes urged, to visit military hospitals and prisons. Teams sponsored by the Pocket Testament League have found a warm welcome among the troops. We live under a government which includes a number of Christian men of the highest character, and which openly favors Christianity as a power for good in China.

It is precisely at this juncture, when the ears and the hearts of the people are open, and when the number of missionaries on the field is higher than for many years past, that the dark shadow of Communism threatens to extend from the northeast to the Yangtze Valley, including the national capital of Nanking. My wife and I have cut short our program in North America and have returned to Shanghai by air, since this is obviously the place where I ought to be at an hour of crisis.

Shortly before our arrival on November 20 it seemed as if the collapse of the government was imminent. In Shanghai there was financial chaos accompanied by food riots. But—significantly following the day of prayer suggested by Mr. Sinton and observed in many parts of China and throughout the world—a lull has occurred. The food shortage is less serious, though prices are very high, and a change in the rate of exchange has somewhat eased the financial stringency. Local successes by the government forces in the Hsueh area have relieved the immediate threat to Nanking.

Is this a mere breathing space, or is it the turning point in the present crisis?

The consular authorities (the American much more emphatically than the British) are recommending a large-scale evacuation of their nationals. Apparently they are acting on the assumption that the brief intermission will probably be followed by sudden and rapid deterioration in the situation. At all events, they feel it necessary to prepare for such an eventuality. Our attitude toward them must obviously be one of deference, of appreciation of their problems, and of gratitude for their desire to protect us.

But, while our knowledge of the various factors on the human side is necessarily more limited than theirs, we base our judgment on a factor of far greater importance than any other, and in an entirely different realm. We are concerned first and foremost with God, whose commission we hold. We must indeed face the realities of the situation, and the basic reality is—God, who rules heaven and earth. Questions as to whether the government can survive, and what the Communists are going to do, are subsidiary (to use an understatement) to what God means to do. What is His purpose?

Now, it is not certain that He may not permit a Communist victory, but it is quite certain that we ought not to acquiesce in such a turn of events unless it is the will of God. Our position, and yours, must be a resolute determination to stand with Him for the accomplishment of His purposes in China. In view of all that He has begun to do, in view of the urgency of the need of the unevangelized masses and the unreached tribes, must we not cry to Him to keep open a door for the Word? Should we not be failing Him miserably if we were infected by the climate of opinion around us, and merely waited for an inevitable Communist triumph?

Therefore we are not planning for evacuation. Apart from arranging a change of location for a few workers in Peiping and one or two other centers, our present purpose is to hold on. With Jonathan (I Sam. 14:6) we say, "It may be that the Lord will work for us." To all the powers of hell we throw down the gage of defiance. We believe that God is able to deal with this situation as well as He did with Rezin and Pekah (Isa. 7) or with

Herod and Pontius Pilate (Acts 4:27).

Propaganda has immense power. Like the trees of the wood before the wind, the hearts of Ahaz and his people were moved by the news of the Syro-Ephraimite confederacy. But by contrast the man of God is not afraid of evil tidings. His heart is fixed, trusting in the Lord.

"His heart was moved" (Isa. 7:2)—"His heart is fixed" (Ps. 112:7). Pray that the latter phrase may describe us rather than the former. I return from the home countries full of praise to God for your prayer support, and confident that there is a future for the heralds of the gospel in China. Hell has had many disappointments. Weak and insignificant as we are, we may "move the hand that moves the world," and see God triumph yet again over His enemies.

The Need for Discipline

How could the apostle Paul have spoken more forcibly than he did to young Timothy regarding the method of dealing with unrepentant sin in local church membership? For he said, "Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (I Tim. 5:21).

This solemn counsel is needed in this day when leaders in the church and those who follow them not infrequently stand unbuked in open sin.

And the reason? The guilty person is "an influential member," that is, he contributes largely to the expenses of the church. It has become a sad day for Fundamentalism when money is more important to us than the Word of God. Perhaps that is why the apostle Paul, a few sentences after he had given this stern admonition, points out that "the love of money is the root of all evil," and says, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (I Tim. 6:11).

None of us is guiltless, but this is no excuse for refusal to do the duty with which Almighty God Himself charges us: to purify from among us those who after the first and second admonition do not repent.

There are ways and a way whereby this should be done. Such a cleansing should be done with firmness, but not with vindictiveness. It should be done with promptness, but not with anger against the sinner. Most of all, however, it should be done.

There will be little blessing, little of the much-sought revival, until we learn to obey the Word of God.

Call for Consultation

In the past year strong statements about the moral plight of Fundamentalism have appeared in four of our most important fundamentalist monthlies. There are signs everywhere that we are at last awakening to see how great is our spiritual sickness.

While the world is perishing all about us, we contentiously contend for irrelevancies. And while we are splitting hairs and churches on nonscriptural issues, we are driving men and women, boys and girls away from the Saviour by our lack of considerateness, our churlishness, our boorishness, our preoccupation with ourselves and our own comforts; or, on the other hand, our misunderstanding of the Lord's will that makes "preaching the gospel" more important than the spiritual welfare of our own neglected children.

There is not space here to enumerate the indictments against us that are all so true; casual objective observation will reveal all that we need to know. But there is room to briefly raise the question as to why we face this situation. The answer seems to be that we have turned away from the scriptural teaching that growth in grace does not come automatically through the unattended work of the Holy Spirit. A new Christian is not to be left to grow unattended. He is to be taught and trained and disciplined, the process set up by the Holy Spirit whereby perfection and love may be achieved.

The Christian has within him a new potential that was not there before he became a Christian. But that potential left to itself cannot be expected to develop apart from the provided means of grace, especially if the young tree is warped by unscriptural traditions of isolation from the people of the world instead of blossoming and fructifying among them.

Born-again Christians need to be taught ethics.

We are not doing that today. We are teaching the doctrine of the Scriptures, but we are teaching it as distinct from the scriptural life. Knowing the words is more important to us than living the Word. Thus we have become as the hypocrites of old, whitened sepulchers full of dead men's bones. We tithe mint and anise and cummin, and omit the weightier matters of obedience to Christ's law of love.

It may be that the time has now come for another great church council of evangelical Christians to discuss, not the heresy of unbelief concerning the divinity of Christ, as did the Arian Council of old, but the heresy of Christian lawlessness, which is our great present-day problem. Prophetic conferences have their place; Bible teaching conferences are imperative; but they are of little value unless we frankly face the great underlying cancer that is eating away the vitals of Fundamentalism.

We earnestly believe that never before have the opportunities for serving our Lord in preaching the gospel been so great as they are in 1949. But we can never enter into those opportunities except in a very minor way (as we have been doing) unless we are willing first to open our eyes and blast away the damning belief with which we are surrounded, that Fundamentalism is doing a wonderful job. We are a sinful people, and we know it not.

Who will be bold enough to bring us together to publicly state these issues?

Preaching and the Radio

Leonard H. Prentice, a Los Angeles pastor and valued reader of this magazine, writes to us helpfully about a subject of much current discussion. Says Mr. Prentice:

There is much misunderstanding today between pastors and radio officials on the matter of gospel broadcasting, and it is the result of the fact that the aims of the two groups are utterly different if not actually opposed.

The radio official has his finger on the public pulse and his aim is to give his public what it wishes. The modernist fits into this picture admirably, for this is also his aim. The true minister of God's Word, however, has been commissioned with the task of giving the people a message which they do not wish to hear.

We frequently hear pastors say that they have been dealt with unfairly by the broadcasting stations. While this is sometimes true, the fact that the radio officials object to an evangelistic radio ministry does not necessarily mean that they are personally opposed to the gospel message, but rather that it does not harmonize with their philosophy of giving the public what it wants.

We have no reason to expect that the radio ministry of the true servant of God will ever become easy.

Square Pegs

The Word of God is clear that each Christian is not fitted for every task. Instead, by the power of the Holy Spirit, he is given one or more particular gifts that he is to exercise for the glory of God. Therefore, the exceedingly complex responsibility that is ours is to discern God's will for our life work. One of the most obvious factors in many cases is to determine whether our God-given ability can be well used for God's glory in the life work proposed.

For it is evident that if a man with a particular gift spends his time and efforts in a work demanding some other gift which he does not have, then there is going to be tragic disaster as far as his own life is concerned and as far as God's will is concerned.

If a man has been given by God an interest and talent in farming and has not been given the particular qualities needed by a minister of the gospel, then it would be a serious matter for that man to leave his farming and go to preaching. Similarly, a man who is called and talented to be a minister of the gospel has no right to be in business or on the farm.

Now, admittedly, that is drawing sharp distinctions for the sake of emphasis; conceivably the preacher can also be a farmer, and the businessman can also be a preacher.

But what we are trying to get at is the fact that seems so evident all about us, that there are Christians who are misplaced, who are not using their God-given talent to the best advantage. We see preachers who we suspect ought not to be preaching—men who for one reason or another decided to "answer the call" without questioning as closely as

they should whether the call was for them. Such men we would urge to re-examine their life work and be fully assured that they are engaged in a work where the Lord Himself has sent them.

And again we would urge caution. Just because the going gets rough does not mean that God has not put a man in that rough and difficult position, nor does success necessarily mean that God is showing special approval. Perhaps the blessing is coming despite the misplaced personnel because someone in the background is praying.

This is such a serious question that we raise it with some hesitation, yet confident that as we walk quietly before the Lord we can determine His will for our life work; and if we are out of His will we can step forward by faith into the unknown future, trusting Him.

God and the American

The fading flower of Christianity in America is growing in still mellow soil, and perfumes the evening air with the aroma that recalls nostalgic memories. Such at least seems to be the conclusion to be drawn from a recent survey conducted by *The Ladies' Home Journal*. For 95 per cent of the American people answer "yes" when asked whether they believe in God. Seventy-six per cent describe themselves as church members and 41 per cent say that they attend church regularly. To the question, "Do you ever pray?" 90 per cent say "yes," and 56 per cent specify "frequently."

To the question, "What are the main reasons why you believe in God?" one-third replies, "I read the Bible and it teaches us to believe in God." Another third cites rational evidence—"The world had to have a beginning." Somewhat less than one-quarter mentions private revelation or testimony from within—"Because I realize benefit from Him"; "Because in trouble He gives us all."

One of the most revealing parts of this survey deals with the average American's attitude toward heaven and hell. In answer to the question, "Do you think of God as your Judge, that is, that God observes your actions and will reward or punish you for them?" 71 per cent reply "yes."

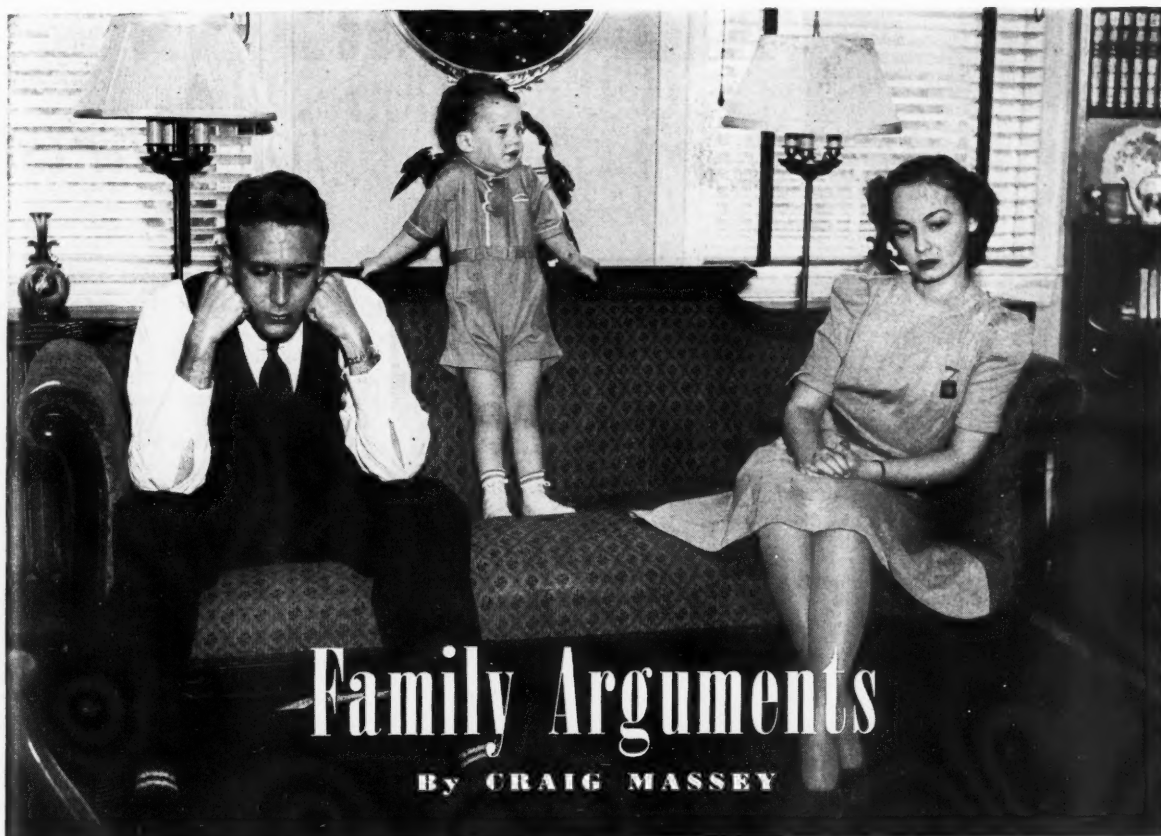
Seventy-three per cent of the people profess belief in some kind of life after death. When asked to describe their ideas of what form it would take, some characteristic replies were:

"I think when you die your spirit leaves your body and goes to heaven. When the spirit gets there God is the Judge for your sin just the same as a court here on earth."

"I believe in life after death for the good. I guess there is life after death for the bad too, only it would just be a worse life."

Lincoln Barnett, who conducted the analysis of the survey, comments that the major emphasis was on the pleasant expectation of rewards, happiness and reunion—in short, heaven. Only 13 per cent mentioned hell. When asked specifically, however, "Do you think life after death is divided into heaven and

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Family Arguments

By CRAIG MASSEY

THE NEW pastor was duly impressed when the hostess showed him around her house. "I spent seven years in hunting for the dishes to make up this matched set," she explained. Then pointing to flowered drapes in the living room, she continued with a note of pride in her voice, "I spent two entire days scouring the department stores in New York City before I found those drapes to match our pink wallpaper."

A few weeks later the pastor walked up

They listened attentively while he pointed out God's commands on the matter of bitterness in the home, and told them that it was one of Satan's chief weapons in destroying contentment. The pastor ended his advice by pointing to the drapes in the living room. "If each one of you would choose your words as carefully as those drapes were chosen for the pleasantness of the home, I'm sure no unkind, hateful arguments would destroy its loveliness again."

than his self-control in choosing his words to others.

OUT OF THE RUIN and wreck of humanity, the home still stands as our only foundation of society. This is particularly true of the Christian home. Its very nature, built as it is on the love of a man and woman, who by mutual consent committed themselves to one another, should cause every husband and wife to earnestly take account of their conversation in the home.

During the days of courtship no harsh or contemptible words passed between them. The utmost kindness and patience were exercised, resulting in a period of continual pleasure. Any problems arising were quietly discussed and a genuine effort was made to keep the harmony of the relationship on the highest level. Why, then, after the marriage ceremony, should this favorable condition cease to be? "Hateful words" supply the majority of the answers. Scripture instructs husbands and wives to love one another, and surely cranky words do not manifest this love.

How many homes, even Christian homes, could testify that a few unkind words led from one thing to another, until bitter hate flared to unforeseen ramifications? How many times in unguarded fury a cutting word has caused deep sorrow to one near and dear, sometimes winding to such an extent as to bring shipwreck to love and consequently

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How Christian is your home life?

to the same house for a brief visit. Pausing momentarily before ringing the doorbell he overheard a violent quarrel raging among the family. The moment he touched the doorbell the argument ceased, and he was ushered into the living room where he was greeted by a smiling wife and quiet children. Try as he might, however, his countenance betrayed his knowledge of the strife.

The wife, noticing his reaction, said, "I guess you overheard us."

"Unavoidably, I did," the pastor admitted sadly.

"That is the biggest blight to our happiness. Every now and then a quarrel breaks out to mar the tranquillity of our home," the husband regretfully added.

From that point on the pastor entered into a frank discussion of the difficulties with the family, who were all Christians.

That Christian home is typical of thousands of others. Months, and even years, are spent in careful selection of the pieces that go to make it a beautiful, harmonious place, but amid all the beauty little time is given to the selection of words of love and gentleness. It is even sadder because these same voices are often lifted in prayer around the table, or in family devotions. God's Word describes the situation perfectly: "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:10).

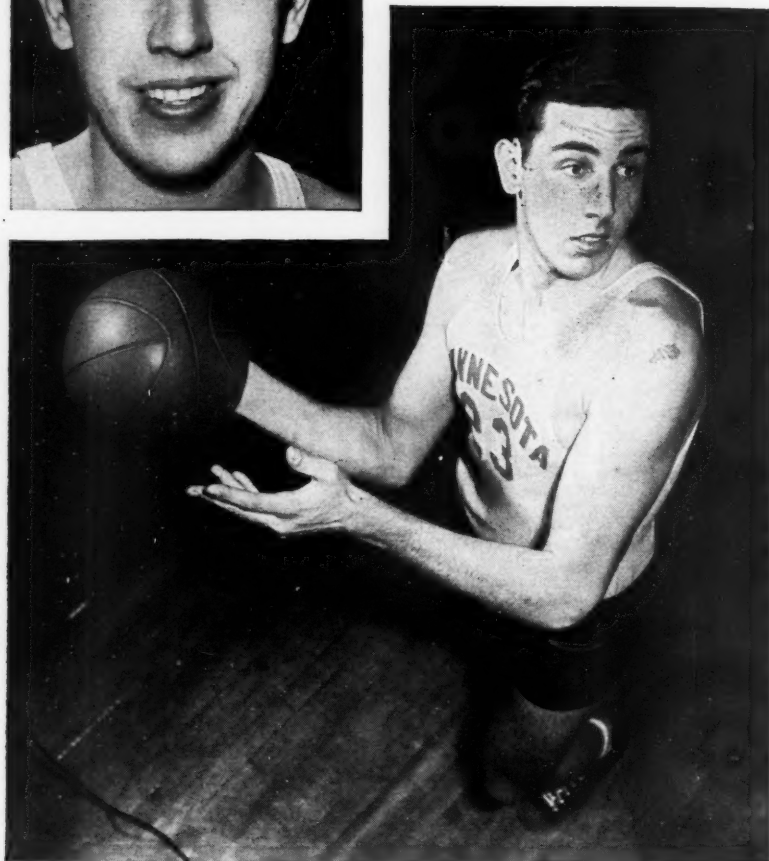
Theoretically, most Christians are aware of the Scriptures' teaching on this subject, but, sad to say, all too many fail to apply their knowledge to the refined art of abundant Christian living. It is rather sobering to realize that any Christian's intrinsic worth is no greater



ALL-AMERICAN

for Christ

By Mel Larson



The story of a young man God is using on a basketball floor.

IT WAS football time in Minneapolis. That meant but one thing—sports pages were filled daily with news of the University of Minnesota football team as it fought for a Big Nine championship and a trip to the Rose Bowl at Pasadena.

Basketball practice had started in the university field house. Each afternoon you could have watched the cagers working out under new coach Osborne Cowles. With football in the air, however, reports of the basketballers had a hard time getting past the sports editor's eyes and into the paper.

One morning, though, an article appeared. In the fourth paragraph of this story in the Minneapolis *Tribune* were the words:

"Jim McIntyre has looked very good in practice. He is in the best shape of his career and never has worked

harder. Cowles has been playing him out on the floor just like big Bill Roberts did for Michigan a year ago."

A few days later *The Minnesota Daily*, student newspaper at this mammoth university of 28,000 undergraduates, wrote:

"The steady diet of fundamentals seems to be paying off. Jim McIntyre, the Gophers' high scoring center, is hitting the bucket with deadly accuracy."

A rabid Minnesota cage fan might rightly have wondered, "Can McIntyre get any better?"

For proof he would have showed you an Associated Press story of March 10, 1948, which named the six foot nine inch McIntyre on the All-American first team as picked by sports editors of Associated Press papers from coast to coast.

He could have told you that McIntyre had been named All-American on a team

picked by the country's coaches for *True* magazine. Or that two other All-American selections had him at center on their first team.

That would be only the beginning. For two years straight Jim McIntyre was all-conference in the Big Nine, finishing second in scoring in both of those years. In the 1947-48 season he had set an all-time Minnesota record of 360 points for a single season. As a high school star he had scored 100 points in three games in leading his Patrick Henry team of Minneapolis to a state title. In one of those games, he scored 43 points for another as yet untouched record. His records in Minneapolis prep circles still are far, far in front and in no apparent danger of being eclipsed.

So, you rightly wonder, could he get much better? How could he be in the best shape of his career? How could he, or why should he, be working harder this season than any other? Why should he be hitting the basket with "deadly accuracy"?

One reason might be this: since the end of the 1947-48 season, Jim McIntyre has accepted Jesus Christ as his personal Saviour. As this present season rolls along, Christian teen-agers and sports fans are looking with humble pride and joy at "Jim McIntyre, No. 23, University of Minnesota." Once again they realize that athletics and Christianity do mix. And that you can be a Christian and a champ at the same time.

Jim accepted Christ on Easter morning—March 28—at the regular morning service of the First Baptist Church in Minneapolis. Until that morning, many people had thought he was a Christian. He had spoken at YMCA meetings, young people's societies, father and son's banquets and other church gatherings. His talks had been appreciated.

"But," he said later, "they didn't have the punch. My words were hollow. I knew it better than anyone else."

A DEVOTED MOTHER HAD PRAYED years for her son. Sunday school found Jim there regularly. A lovely girl friend also prayed often and long for his conversion. At the University of Minnesota the prayer-grounded Inter-Varsity Christian Fellowship had on more than one of its prayer lists, "Jim McIntyre."

The week before Easter brought the Young People's Church of the Air quartet and Rev. Percy Crawford to Minneapolis. It fell to Jim's lot to show the quartet around during the day and help in any

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Why God Used D. L. Moody

By R. A. TORREY

FEBRUARY 5, 1837, there was born of poor parents in a humble farmhouse in Northfield, Mass., a little baby who was to become the greatest man, as I believe, of his generation or of his century—Dwight L. Moody.

The whole secret of why D. L. Moody was such a mightily used man you will find in Psalm 62:11: "God hath spoken once; twice have I heard this; that *power belongeth unto God.*"

But God does not give His power arbitrarily. It is true that He gives it to whomsoever He will, but He wills to give it on certain conditions, which are clearly revealed in His Word. D. L. Moody met those conditions and God made him the most wonderful preacher of his generation.

There were seven things in the life of D. L. Moody that accounted for God's using him as largely as He did.

I. A Fully Surrendered Man

The first thing that accounts for God's using D. L. Moody so mightily was that *he was a fully surrendered man.* Every ounce of that two hundred and eighty pound body of his belonged to God. Now, I am not saying that Mr. Moody was perfect; he was not. If I attempted to, I presume I could point out some defects in his character. It does not occur to me at this moment what they were; but I am confident that I could think of some, if I tried real hard.

Henry Varley, a very intimate friend of Mr. Moody in the earlier days of his work, loved to tell how he once said to him: "It remains to be seen what God will do with a man who gives himself up wholly to Him." I am told that when Mr. Varley said that, Mr. Moody said to himself, "Well, I will be that man." And I, for my part, do not think "it remains to be seen" what God will do with a man who gives himself up wholly to Him; I think it has been seen already in D. L. Moody.

If you and I are to be used in our sphere as D. L. Moody was used in his, we must put all that we have and all that we are in the hands of God, for Him to use as He will, to send us where He will, for God to do with us what He will; and we, on our part, to do everything God bids us do.

There are thousands of men and women in Christian work, brilliant men and women, rarely gifted men and women, men and women who are making great sacrifices, men and women who have put all conscious sin out of their lives, yet who, nevertheless, have stopped short of absolute surrender to God, and therefore

have stopped short of fullness of power.

But Mr. Moody did not stop short of absolute surrender to God; he was a wholly surrendered man. And if you and I are to be used, you and I must be wholly surrendered men and women.

II. A Man of Prayer

The second secret of the great power exhibited in Mr. Moody's life was that *he was in the deepest and most meaningful sense a man of prayer.*

People oftentimes say to me, "Well, I went many miles to see and to hear D. L. Moody, and he certainly was a wonderful preacher." Yes, D. L. Moody was a wonderful preacher; taking it all in all, the most wonderful preacher I have ever heard, and it was a great privilege to hear him preach as he alone could preach. But out of a very intimate acquaintance with him I wish to testify that he was a far greater *prayerer* than he was preacher.

Time and time again, he was confronted by obstacles that seemed insurmountable, but he always knew the way to surmount and to overcome all difficulties. He knew the way to bring to pass anything that needed to be brought to pass. He knew and believed in the deepest depths of his soul that "nothing was too hard for the Lord" and that prayer could do anything that God could do.

Oftentimes Mr. Moody would write me when he was about to undertake some new work, saying: "I am beginning work in such and such a place on such and such a day; I wish you would get the students together for a day of fasting and prayer." I have taken those letters and read them to the students in the lecture room, and have said, "Mr. Moody wants us to have a day of fasting and prayer, first for God's blessing on our own souls and work, and then for God's blessing on him and his work."

Often we were gathered in the lecture room far into the night—sometimes till one, two, three, four or even five o'clock in the morning, crying to God, just because Mr. Moody urged us to wait upon God until we received His blessing. How many men and women I have known whose lives and characters have been transformed by those nights of prayer, and who have wrought mighty things in many lands because of those nights of prayer!

III. A Deep and Practical Student of the Bible

The third secret of Mr. Moody's power, or the third reason why God used D. L.

Moody, was because *he was a deep and practical student of the Word of God.* Mr. Moody used to rise about four o'clock in the morning to study the Bible. He would say to me, "If I am going to get in any study, I have got to get up before the other folks get up." He would shut himself up in a remote room in his house, alone with his God and his Bible.

Oh, you may talk about power; but if you neglect the one Book that God has given you as the one instrument through which He imparts and exercises His power, you will not have it. You may read many books and go to many conventions, and you may have your all-night prayer meetings to pray for the power of the Holy Ghost, but unless you keep in constant and close association with the one Book, the Bible, you will not have power. And if you ever had power, you will not maintain it except by the daily, earnest, intense study of that Book.

Ninety-nine Christians in every hundred are merely playing at Bible study; and therefore ninety-nine Christians in every hundred are mere weaklings, when they might be giants, both in their Christian life and in their service.

IV. A Humble Man

The fourth reason why God continuously, through so many years, used D. L. Moody was because *he was a humble man.* I think D. L. Moody was the humblest man I ever knew in all my life. He loved to quote the words of another: "Faith gets the most, love works the most, but *humility keeps the most.*" He himself had the humility that keeps everything it gets.

As I have already said, he was the most humble man I ever knew, that is, the most humble man when we bear in mind the great things he did, and the praise that was lavished upon him. How he loved to put himself in the background and put other men in the foreground! Often he would stand on a platform with some of us little fellows seated behind him, and as he spoke he would remark, "There are better men coming after me." As he said it, he would point over his shoulder with his thumb to the "little fellows." I do not know how he could believe it, but he really *did* believe that the others that were coming after him were really better than he was. He made no pretense to a humility he did not possess. In his heart of hearts he constantly un-

This powerful message is condensed from an article written many years ago by Dr. Torrey.



D. L. Moody's consuming passion was not for the souls of those who would be helpful to him in building up his work; his love for souls knew no class limitations.

derestimated himself, and overestimated others. He really believed that God would use other men in a larger measure than he had been used.

O men and women, especially young men and young women, perhaps God is beginning to use you; very likely people are saying, "What a wonderful gift he has as a Bible teacher, what power he has as a preacher, for such a young man!" Listen, get down upon your face before God.

I believe here lies one of the most dangerous snares of the devil. When the devil cannot discourage a man, he approaches him on another tack, which he knows is far worse in its results. He puffs him up by whispering in his ear, "You are the leading evangelist of the day. You are the man who will sweep everything before you. You are the coming man. You are the D. L. Moody of the day." If you listen to him, he will ruin you. The entire shore of the history of Christian workers is strewn with the wrecks of gallant vessels that were full of promise a few years ago, but these men became puffed up and were driven on the rocks by the wild winds of their own raging self-esteem.

V. His Entire Freedom from the Love of Money

The fifth secret of D. L. Moody's continual power and usefulness was his *entire freedom from the love of money*. Mr. Moody might have been a wealthy man,

but money had no charms for him. He loved to gather money for God's work; he refused to accumulate money for himself.

He told me during the World's Fair that if he had taken for himself the royalties on the hymn books which he had published, they would have amounted, at that time, to a million dollars. But Mr. Moody refused to touch the money. The committee into whose hands Mr. Moody put the money gave it to various Christian enterprises. Millions of dollars passed into Mr. Moody's hands, *but they passed through; they did not stick to his fingers.*

This is the point at which many an evangelist makes shipwreck, and his great work comes to an untimely end. The love of money on the part of some evangelists has done more to discredit evangelistic work in our day, and to lay many an evangelist on the shelf, than almost any other cause.

VI. His Consuming Passion for the 'Salvation of the Lost'

The sixth reason why God used D. L. Moody was because of his *consuming passion for the salvation of the lost.*

Mr. Moody made the resolution, shortly after he himself was saved, that he would never let twenty-four hours pass without speaking to at least one person about his soul. His was a very busy life, and sometimes he would forget his resolution until the last hour. Sometimes he would get out of bed, dress, go out and talk to someone about his soul in order that he might not let one day pass without having definitely told at least one of his fellow mortals about his need and the Saviour who can meet it.

On one occasion in Chicago Mr. Moody saw a little girl standing on the street with a pail in her hand. He went up to her and invited her to his Sunday school, telling her what a pleasant place it was. She promised to go the following Sunday, but she did not do so. Mr. Moody watched for her for weeks, and then one day he saw her on the street again, some distance from him. He started toward her, but she saw him and began to run away. Mr. Moody followed her. She went down one street, Mr. Moody after her; up another street, Mr. Moody after her; through an alley, Mr. Moody still following; out on another street, Mr. Moody after her; then she dashed into a saloon and Mr. Moody dashed after her. She ran out the back door and up a flight of stairs, Mr. Moody still following. She dashed into a room, Mr. Moody following, and threw herself under the bed and Mr. Moody reached under the bed and

pulled her out by the foot, and led her to Christ.

He found that her mother was a widow who had once seen better circumstances, but had gone down until now she was living over this saloon. She had several children. Mr. Moody led the mother and all the family to Christ. Several of the children were prominent members of the Moody Church until they moved away, and afterward became prominent in churches elsewhere. This particular child whom he pulled from underneath the bed was the wife of one of the most prominent officers in the church when I was the pastor of Moody Church.

Only two or three years ago, as I came out of a ticket office in Memphis, Tenn., a fine looking young man followed me. He said, "Are you not Dr. Torrey?" I said, "Yes." He said, "I am so and so." He was the son of this woman. He was then a traveling man, and an officer in the church where he lived. When Mr. Moody pulled that little child out from under the bed by the foot, he was pulling a whole family into the kingdom of God, and eternity alone will reveal how many succeeding generations he was pulling into the kingdom of God.

D. L. Moody's consuming passion was not for the souls of those who would be helpful to him in building up his work here or elsewhere; his love for souls knew no class limitations. He was no respecter of persons. It might be an earl or a duke, or it might be an ignorant colored boy on the street, it was all the same to him; there was a soul to save and he did what lay in his power to save that soul.

A friend once told me that the first time he ever heard of Mr. Moody was when Mr. Reynolds, of Peoria, told him that he once found Mr. Moody sitting in one of the squatters' shanties that used to be in that part of the city toward the lake, which was then called "The Sands."

With a colored boy on his knee, a tallow candle in one hand and a Bible in the other, Mr. Moody was spelling out the words (for at that time he could not read very well) of certain verses of Scripture, in an attempt to lead that ignorant colored boy to Christ.

O young men and women and all Christian workers, if you and I were on fire for souls like that, how long would it be before we had a revival? Suppose that tonight the fire of God falls and fills our hearts, a burning fire that will send us out all over the country, and across the water to China, Japan, India, and Africa, to tell lost souls the way of salvation!

VII. Definitely Endued With Power from on High

The seventh secret of why God used D. L. Moody was that *he had a very definite endowment with power from on high.*

In his early days he was a great hustler. He had a tremendous desire to do something, but he had no real power; he worked very largely in the energy of the flesh. But there were two humble Free Methodist women who used to come over to his meetings in the Y.M.C.A. One was "Auntie Cook" and the other Mrs. Snow. (I think her name was not Snow at that

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Gondreau photo

Bless This House

*Bless this house, O Lord, we pray,
Make it safe by night and day;
Bless these walls, so firm and stout,
Keeping want and trouble out;
Bless the roof and chimneys tall,
Let Thy peace lie over all;
Bless this door, that it may prove
Ever open to joy and love.*

*Bless these windows shining bright,
Letting in God's heav'nly light;
Bless the hearth ablazing there,
With smoke ascending like a prayer;
Bless the folk who dwell within,
Keep them pure and free from sin;
Bless us all that we may be
Fit, O Lord, to dwell with Thee.*

From the song by Helen Taylor and May H. Brabe
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What the Psalms Mean to Me

By MRS. LAWRENCE WENTLING

THE BOOK of Psalms contains 150 spiritual songs and poems used by the Church in all ages in worship and devotional exercises.

The predominant themes are prayer and praise—psalms of praise for God's being, because of what He is, and psalms of thanksgiving for what God has done and will do.

They are revelations of truth in terms of human experience. The truth revealed is wrought into the emotions, desires, and sufferings of the people of God by the circumstances through which they pass.

Patience and comfort! How deep and recurring the need of both for every child of God. In the office, store, workshop, or meeting the public with its varied and vexatious moods, in the home with its multitude of duties, in the sick room and hospital, in every walk of life, great is our need of patience and comfort.

But where are we to find encouragement and comfort? We are pointed to the Holy Scriptures. Here, in the inspired revelation of God, is true light and life.

Coming to the Psalms with our heart's need we find a fountain of comfort; and like the psalmist we can say, "This is my comfort in my affliction: for thy word hath quickened me" (Ps. 119:50). "Like as

a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13). "Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth forever" (Ps. 138:7, 8).

Drink deep at the fountain, for never can the waters fail. "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107:9).

"Blessed are all they that put their trust in him" (Ps. 2:12). "Be of good courage and he shall strengthen your heart, all ye that hope in the Lord" (Ps. 31:24).

As we look to Him our Exemplar, Lord of our life, and our Saviour from sin, the God of patience and comfort endows us with both. The road was rugged for Christ, with its fiery temptation and fierce assault, but royal His victory. Since He knows all the road, we need not worry, for He can fully meet our every need.

But we must trust Him. "In quietness and in confidence shall be your strength" (Isa. 30:15). "He that trusteth in the Lord, mercy shall compass him about" (Ps. 32:10). "My soul, wait thou only

upon God; for my expectation is from him" (Ps. 62:5). Trust in Him at all times, and let this be our song:

*"I would trust Him in the shadow,
I would trust him in the light;
I would cast on Him my burden,
Walk by faith and not by sight."*

*"He my guide and strength would be,
I can trust in Him to keep His own
Through all time and eternity."*

Hudson Taylor was very feeble in the closing months of his life. He told a dear friend: "I am so weak I cannot write, I cannot read my Bible, I cannot even pray, I can only lie still in God's arms like a little child and trust." This wonderful man of God with all his spiritual power came to a place of physical suffering and weakness where he could only lie still and trust. It was then that these words meant everything to him: "Stay firm and let thine heart take courage" (see Ps. 27:14).

During a severe illness several years ago, I too experienced God's help and strength, and His sweet presence, nearness, comfort, and power. "I reckon that

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"And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thy house . . ."—Deut. 26:11.

—Cy LaTour photo



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Your Duty of Thanking God

By Harry K. Hobart

IF YOU were condemned to death could you do what Daniel did under similar circumstances—give thanks to God?

When we read the story of how Daniel's enemies prevailed upon Darius to pass a law that no man could pray to anyone but the king for a period of thirty days, we are gripped by the astonishing statement: "Now when Daniel knew that the writing was signed . . . he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." This, when he knew that it meant death if he was caught praying.

He had to be possessed of God to do a thing like that, for not everyone can thank God, even for blessings. How many times do we hear the irritated answer, when we ask glum people why they do not smile, that they do not have anything to smile about? They are telling the truth, for in order to praise God, one must be born again.

One may feel happy over some pleasant happening, such as a beautiful day, and go about exclaiming, "O boy, what a glorious day!" But this is not necessarily praising God.

There is a difference in the Bible between common grace and special grace, and there is also a difference between the feeling that wells up in the natural heart and the sense of praise to God that only a believer can know. It is through the common grace of God that the rain falls upon the unjust as well as the just; but it is through the special grace of God that a sinner is brought out of the miry clay and planted upon the rock, with a new song put in his mouth and the grace placed in his heart to sing that song.

According to the Bible, praise and thanksgiving are a part of worship, and only the renewed heart can worship God. It is as impossible for the unsaved man to praise God as it is for him to delight in the thought of a heaven where the principal scenes will be centered in the adoration of Christ and the singing of His praises.

The world laughs at the biblical idea of heaven. "Who would want to stand around with a harp and sing hymns?" say the sophisticated. And they are right. It would be hell to the unsaved man with a natural heart to be in a place where the central thought is praise to Him who has loved us and washed us from our sins in His own blood.

Because of that same bent of heart interest, it is impossible for the unsaved man to take part in real praise or thanks-

giving. Such a man does not know the true God, and only those who know Him can thank Him.

Not to Praise Him Is Sin

This immediately raises a question. Does it make any difference to God that some of His creatures are not praising Him? We know that the time will come when every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. This will be a forced acknowledgment on the part of many in that great and terrible day. Those who have already willingly bowed before the Lord Jesus will be on the throne with Him, when the others are bowing and confessing that which they have long refused to admit.

Every knee shall bow and every tongue shall confess, but not every tongue will praise. And this must make a difference to God. In the midst of the greatest collection of hymns of praise that has ever been made, David exclaims, "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Ps. 103:1). Then he concludes, "Bless the Lord, ye his angels . . . Bless ye the Lord, all ye his hosts . . . Bless ye the Lord, all his works in all places of his dominion: bless the Lord, O my soul."

Here is a universal call to praise. Yet some voices do not join in the chorus, some hearts are not in harmony with heaven's song. Does this make any difference to God?

We may get an idea of how much difference it makes by turning to one of the most appealing stories in the Bible, the interview between Christ and the woman at the well, and note the words of the Lord concerning worship. He had probed deeply into her life by His searching question on sin. She tried to change the subject to a theological disputation that would relieve the pressure on her conscience. Tell me, was her question, whether the Jews or the Samaritans are right in their argument about the place of sacrifice? The Lord Jesus answers that worship is no longer to be a question of place, and continues: "Ye worship ye know not what . . . True worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:22, 23).

Note especially that He says, "The



"Giving thanks always . . ." Luoma photo.

Father seeketh." Can you get a picture of the Creator of all the universe looking for something that He does not have and that He wants very much? He seeks sinners, and when He has found and saved those who will come unto Him, He is still seeking to draw them into the place of deeper relationship, where there will be the intimacy of fellowship that can come only when we realize what He is, and are fully yielded to Him in every detail.

How to Praise

This includes much more than the mere surrender of our wills. It means that we are to begin to understand the Father and to know that everything He does is perfect, so that it is right and proper to thank Him for all things.

Sometimes the world says that a person has experienced a catastrophe, but a catastrophe never occurs in the life of a Christian. That which may be a cause for wailing, for grief, even for suicide in the life of the unsaved, should be a cause for worship in the life of the Christian, and this worship includes thanksgiving and praise.

How is this possible? We must look at the promises of God and not at ourselves, if we would live up to the commands concerning praise.

The commands and examples for praise and thanksgiving are very definite. David says, "I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. 34:1).

When we come to the New Testament, we find that this matter is emphasized even more than in the Old, and that definite commands are given to all believers. "In everything give thanks." This is a strong command, but it is doubly stressed by the phrase that follows: "In every-

thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

What? Thank God for everything? Well, someone may say, there have been things in my life for which I have thanked God, but it was years after the things happened before I could bring myself to do the thanking. Analyze such a statement. It is the same as saying, "I walk by sight and not by faith. I want to see before I believe."

There is a command that brings our thanksgiving down from the future years to present moments, even to moments when things which we might call adverse are coming into our lives. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

This seems impossible. How can I thank God when a loved one dies? How can I thank God if I lose my employment? How can I praise and rejoice in Him when my pocketbook is empty? How can I be filled with the spirit of thanksgiving when I look out into a world that is filled with terrors and tortures?

It is possible. Daniel did it when he was condemned to death. The Lord Jesus took the cup and gave thanks, though He knew He was about to go to the cross that was symbolized by that cup.

Beauty for Ashes

Can we learn this secret? We are told that when the Lord returns He will give to His people Israel "the garment of praise for the spirit of heaviness" (Isa. 61:3). Does this not express exactly what

we want now? The storm blows upon us, the lightning strikes us, and our hearts go down in despair. We are in the spirit of heaviness. Is it possible to take it off as you would a coat and put on instead the garment of praise?

It is possible. We turn back to the book of Ephesians where we read the command to give thanks always for all things (Eph. 5:20). By linking it up with its context, we have the secret that turns sorrow into gladness and mourning into joy.

Preceding this command there is still another: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." This seems to deepen the mystery of it, for not only is there the command to give thanks, which might be done intellectually with a heavy heart through it all, but also there is the command to be gay and to have melody in our hearts.

The secret is back yet one more verse: "Be filled with the Spirit." This is a command and not a suggestion. This means that we are to be emptied of ourselves, our desires, our wills. It means that our God is to be Lord of our time and our possessions, our friendships and our emotions. It means that we have turned over our whole being and all connected with our life to Him; that we have learned to say, "Not my will, but Thine be done, Lord."

What will be the result? He will do our thinking for us. He will reason with us that God has never made a mistake. God cannot make a mistake. Since we are in Christ, nothing can ever touch us unless

it passes through the will of God.

So we are to believe God. If we believe Him, we are going to be happy; we will be carrying a spiritual thankfulness in our hearts at all times. The Holy Spirit, who knows the Father's heart desire for true worshipers, will keep our hearts vibrating with the melody of praise.

When the years go by and we look back and see that the things we did not like at the moment really did turn out for our good, we will be doubly happy that, in the midst of the pangs, we turned our singing hearts in faith toward the Father. We will rejoice that we satisfied His seeking desire, when we believed without seeing. That will set the melody ringing once more, and we will discover that each true thanksgiving lets loose such a flood of blessing upon our heads that the accumulation of causes for thanksgiving will be before us like the mountain of God's faithfulness. Through all eternity we will be to the praise of the glory of His grace.

Why God Used D. L. Moody

[Continued from page 400]

time.) These two women would come to Mr. Moody at the close of his meetings and say, "We are praying for you."

Finally, Mr. Moody became somewhat nettled, and said to them one night, "Why are you praying for me? Why don't you pray for the unsaved?"

They replied, "We are praying that you may get the power."

Mr. Moody did not know what that meant, but he got to thinking about it. When he went to these women and said, "I wish you would tell me what you mean," they told him about the definite endowment of the Holy Ghost. Then he asked that he might pray with them, and not they merely pray for him.

Auntie Cook once told me of the intense fervor with which Mr. Moody prayed on that occasion. She told me in words that I scarcely dare repeat, though I have never forgotten them. And he not only prayed with them, but he also prayed alone.

Not long after, one day on his way to England, he was walking up Wall Street in New York. (Mr. Moody very seldom told this and I almost hesitate to tell it.) In the midst of the bustle and hurry of that city his prayer was answered; the power of God fell upon him as he walked up the street. He had to hurry off to the house of a friend and ask that he might have a room by himself, and in that room he stayed alone for hours. The Holy Ghost came upon him, filling his soul with such joy that at last he had to ask God to withhold His hand, lest he die on the spot from very joy.

He went out from that place with the power of the Holy Ghost upon him, and when he went abroad (partly through the prayers of a bedridden saint in Mr. Lessey's church) the power of God wrought through him so mightily in North London that hundreds were added to the churches. That was what led to his being invited over to the wonderful campaign which followed in later years.

He Shall Bring Peace

ANNE CATHERINE WHITE

He comes!
He steps once more
Down from His ivory throne,
Leaving the plaudits of celestial throngs,
And in the clouds of heaven appears
To every blood-bought saint beneath the blue!

He shouts!
Triumphant, glad,
From earth and sea and tomb
An eager surging multitude ascends
To be throughout an endless age
In perfect fellowship with Christ their King!

He comes!
A ruthless Judge
To earth, avenging all the woe
Of Israel, His beloved but doubting race!
Upon an earthly throne He sits
And all the nations worship at His feet!

He reigns!
The Prince of Peace!
And warriors sheathe their swords again
In answer to their Suzerain's demand.
The world, reprieved from battle's din,
At last a universal peace shall win!

It Pays To Tithe

ANONYMOUS

Although Christians are not under Mosaic ordinances, many of us need to face the question more realistically as to how much of our income we are actually using for the Lord's work. It is in this spirit that this helpful and interesting article is included in this issue.

IN THE first month of our marriage the question of tithing arose. My husband had always tithed his earnings. I had not. I was therefore surprised when he asked me what I wanted him to do with my tithe from the salary I earned at that time as a teacher. I demurred and then he was surprised.

We talked the matter over, as I was in doubt that we could afford to do it on our salaries. He said he felt we could not afford not to give freely of what we had received. It was a new concept for me and, though skeptical, I was willing we try.

Several times in the coming months we sharply disputed where the money was to be placed. He firmly insisted that the tithe fund was for purely Christian enterprises; God's money was for His work alone. Charity and community funds must come from our own purses.

Today there is no doubt in my mind that tithing has been a rich blessing in the seven years of our marriage that we could not afford to have been without.

Very shortly after we were married the question arose about sending drugs to some missionaries in Africa. I expressed doubt over the value of missionary giving, pointing out that this pair had but one convert in three years and with a war coming on they should come home. My husband handed over their correspondence outlining their great need for drugs to combat tropical illnesses, and said that if they were not discouraged we must not be.

With the war needs arising, we had to act in haste to obtain adequate supplies of quinine and Atabrine to carry them through the years when they would be unobtainable. Soon a large batch of drugs, vitamins, water purifiers, and other valuable drugs was dispatched.

A few months later we received word that one of our precious packages had been lost in the sinking of the *ZamZam*. Another package to replace it was sent off and it got through. Months later a letter came from Africa telling of the safe arrival of our packages on mule back over tortuous deserts and jungle and through flooded rivers. Several missionary lives had been saved from pneumonia by the timely arrival of the sulfa. They were taking anti-malarials, and felt the lift that vitamins had given to their meager



diet. Our hearts were greatly stirred and enriched by this letter.

Since then we have sent off several other batches of drugs, each one, thanks to the Lord's increased generosity to us, larger than the last. My husband's firm now co-operates in giving us the lowest possible prices on these drugs, and aids greatly in packing them safely for shipment and cutting through the mazes of export red tape.

The mission station has now grown to a staff of seven, the latest addition a full-time doctor, who is starting to create a small hospital. Many buildings have been erected, and there is an impressive Christian congregation, with the first convert now preaching to his own people. We get a steady supply of wonderful descriptive letters that transport us out there to the frontiers of Christianity.

My husband is a graduate of a Christian college. Several years ago he pledged one-tenth of his tithe to their alumni fund. Since he signed this pledge his salary has increased with a speed that took my breath. In addition, he has been able to aid in the revision of the college educational program, and planning its building program. My own field of education has been greatly cultivated by this association with college problems and I have developed some significant research as an outgrowth of this contact.

FOUR YEARS AGO we invested another tenth of our tithe in the creation of a Bible school at our summer camp meeting grounds. The first year the school had a budget of \$35, two teachers, two weeks, two hours a day. For the last three years we have had a five-week program, three hours daily, a corps of eight teachers, and a budget of more than \$350. This year we are pledged \$500. Several hundred children have been reached with a Bible message that could not have been adequately reached before. One of my own special joys has been a junior Bible class, with many children staying with me three years and growing in their love of the

Lord and desire to serve Him fully.

We have in addition to these projects contributed to HCJB's world-wide radio mission, our church building fund, Best Seller Publicity, Moody radio work, Inter-Varsity Christian Fellowship, our camp meeting debt reduction, and the regular support of two churches. Each gift brought new friends, new interests, new horizons. And with every gift to the Lord's work there has been increased financial remuneration for us. We have received legacies alone that add up to more than our total tithe giving, and our income increases in a year have exceeded our tithe giving.

There are many who will point out those who are richly rewarded financially for anything but Christian giving. But our rewards of the spirit far exceed those of the pocketbook. We have had wonderful hours of fellowship with our missionary friends on furlough, as well as in the correspondence we have with them. We have spent happy hours with ministers and laymen plotting the advancement of Christ's kingdom. We have seen our Bible school children raise their hands in love for their Lord. We have known of lives saved, the lepers healed, and painful wounds bound up and soothed with healing drugs.

Then, too, there is the joy in our marriage of this shared giving, the reward of loving letters blessing our home, and the knowledge that we also have a way of serving Him. It is now my privilege to take full charge of the budgeting of our tithe fund, which has nearly tripled, and to keep a reminder list for my husband of the most pressing needs and the seasonal gifts and pledges. It is now our goal and hope that we soon can exceed our tenth, as we have been assured that the richest rewards of the spirit are for those who give more than the Lord's share to His work.

No, we could not afford not to tithe; our joy in our home, our material blessings, our fellowship are tightly entwined in our work with the Lord's money.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

The Tragedy of Preaching in Human Strength

by JOHN B. KENYON

CHRIST gave two postresurrection commands to His disciples. He commanded them to go into all the world and preach the gospel, but they were commanded to wait before they did so.

Reduced to a simple statement, and given in their proper order, those commands were: "Wait"—"Go." One was as imperative as the other. Disobedience to one would have been as great as disobedience to the other.

Think of the tragedy and futility of the disciples' going out on a world-wide mission without waiting for the power of the Holy Spirit! What great sin it would have been! What great folly!

Is it less sin and folly to go out without the power of the Spirit today? The disciples did not commit that sin. Many churches and pastors have committed it today. The enormity of the sin may be

judged by the difference between the results the disciples obtained and the results we obtain. Our barrenness witnesses against us that we are guilty of seeking to carry on the work of God in the energy of the flesh—having not waited for the power of the Spirit.

"And [Jesus] being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4). *While this command does not apply to us today in the same sense as it did to the disciples before Pentecost, it does apply in principle.*

Although the Christian receives the Holy Spirit when he is born again, it is still in order to wait for His refreshing power. He is not loath to fill the truly surrendered heart, and the real purpose in waiting is that one's heart may wholly

yield to Him. With some, this yielding may come instantly; with others, there is delay. Do not be impetuous or unprepared in the Lord's work.

The work of the Lord is still dependent on the power of the Holy Spirit. There may be some mystery about it, but God never rushes into any work. To the degree that we are in step with Him, we too shall be devoid of impetuosity.

And yet, once God has prepared His ground, and prepared His servants, He can, and often does, strike with amazing swiftness, accuracy and effectiveness. On the day of Pentecost, after the long wait, the Spirit came "suddenly" like a "rushing mighty wind." To the worldling, the waiting may have seemed tame and uneventful, but in God's good time He struck with terrific force.

It is significant that the Spirit manifested Himself by wind, fire, and flood (Acts 2:17, 18). (The flood is suggested by the fact that the Spirit was "poured out" upon the disciples.) Mighty winds drive all before them. Great fires burn all before them. Great floods sweep all before them. What an all-conquering power is the power of the Holy Spirit!

Like a bolt of lightning from the great white throne of God's righteousness, the Spirit cut them through and through, and slew three thousand of the Lord's enemies before His face. But the Lord who killeth also maketh alive (I Sam. 2:6), and 3,000 new creatures joined the ranks of the little band of 120, and the minority was suddenly swelled to a majority—so far as that locality was concerned. By waiting those long days, far more was accomplished in one day than the disciples could have accomplished in a lifetime—even conceding that they could have accomplished anything whatever.

It pays to wait—if we are waiting on God. "They that wait upon the Lord shall renew [change] their strength" (Isa. 40:31). The disciples changed their strength on the day of Pentecost; they changed from the strength of the flesh to the power of the Spirit.

IT IS NOT EASY to wait. Waiting implies deficiency. It implies we do not have what it takes. The flesh will not admit this. The flesh asks, "What are we waiting for? All we need is a plan of action, a program, some able men to put it over, and everything will work out right." We are afraid if we wait the Lord will scrap our plans, and we will not get the credit for the work when it is done.

They that wait upon the Lord shall renew their strength.—Isa. 40:31. Engel Hard photo.



Then too, we think our plans are more businesslike, more impressive, more effective than His. And yet what could be more spectacular and effective than the revival of Pentecost?

Look at the revivals of the past. Oh, how effective they were! Yet there was little if any organization whatever; that is, there was little if any *man-made* organization. A hive of bees may seem to have no organization, but in reality they work with great precision and orderliness. Who organizes the bees? The same One who desires to organize the Church—the Holy Spirit.

Look at the human body. It is the symbol chosen by God to represent the Church. See how organized it is, but it is unconscious of its organization. A man can stand, walk, work with his hands, and do hundreds of things while scarcely giving a thought to them. There is not a machine on earth that can duplicate his motions and his work. In like manner, the Church, if controlled from within, will be marvelously efficient, and yet without self-consciousness, clumsiness or great effort.

You will search in vain in the book of Acts for any formal organization in the early Church, but that early Church accomplished infinitely more than any Church since. Does that teach us anything? While we do not decry all organization, we do feel that if we truly wait before the Spirit there will be less and less of it, and what little there is, like the skeleton of the body, will be out of sight and unobtrusive. Remember, the more robust the body, the less we see the bones!

But we are living in urgent days. Speed is the watchword of the times. It is not only difficult to wait, but it actually seems the wrong thing to do. Are not men dying by the thousands, and going to Christless graves? Will they not be lost while we are waiting? Is not the devil very busy, and must we not match speed with speed, and cunning with cunning? If he has glamorized his program, should we not glamorize ours? We are living in different days, we are told, and we must use up-to-date technique.

All this seems to have a good deal of force. But does not the Holy Spirit know the needs of this age? Are His methods antiquated? Has He ever recognized a difference in ages? Ah, He knows all about the twentieth century, and the methods He established in the first will be equally effective now.

But remember this, *we* cannot work the Holy Spirit's plans. Only He can do so. If you ask, "How are *we* going to carry out His plans?" the answer is that we cannot. But we can wait before Him, and put ourselves at His disposal, so that He will have a body through which He can work. Though we cannot spark the movement, we can yield ourselves as instruments.

The apostles waited and the Holy Spirit worked. But now, we are doing the work, and the Spirit is waiting. Oh, that the Church would recognize the Holy Spirit as the "Executive of the Godhead," the One who alone can actuate and control the Church.

Peter said to the impotent man, "Sil-

ver and gold have I none; but such as I have give I thee." Peter did not have any "means," but he had the power. Now we have the means, but little if any power.

Where is all our super-organization getting us? It takes an amazing degree of clatter, clamor, fussing and sweating to produce an outward semblance of that which the Spirit could so easily produce from within. How long, how long, ere we learn our lesson?

IN A REMARKABLE WAY, the life of Christ illustrates the life of the Church. Christ waited some thirty years before He entered His ministry. And then the Holy Spirit, like a dove, descended upon Him. Notice Christ preached no sermon and performed no miracle before the Spirit came upon Him (cf. Matt. 3:16 and 4:17; John 1:32 and 2:11). Though the infinite Son of God from eternity to eternity, while here as the Son of man Jesus set forth a pattern of procedure for the Church.

Were not souls dying while Christ was waiting? Certainly. The world was in great darkness. If we had been there, we would have urged Him to do something about it. We would have pressed upon Him the urgency of the case. We would have recommended that He do something about the social problems of the day. We would have urged Him to establish an effective school system, so that the ignorance of the world might be dispelled.

Yet, strange to say, Christ seemed to go on majestically year after year without doing anything about these grave problems. Apparently He was little concerned. But that was only apparent. He did more about those problems than all others together, but He did it in God's way, and in God's time. He waited on God.

We must learn that waiting on God is

not wasted time. We only waste our time when we do *not* wait on Him. Oh, the wasted time in the twentieth century! Oh, the inefficiency of our efficiency!

The most profitable time one can spend, is time spent waiting on the Holy Spirit in prayer. When a boy, I read a story of two young men who were making a long trip. One took the first local train that came through, thinking that he would arrive all the more quickly at his destination. The other waited several hours for an express train. His hours of waiting were well spent, for his express train soon overtook the local and reached the destination a long while before the other.

The Church has a long run ahead and there is much to be done. Mr. Worldly Wiseman advises us to take the first local. It is the train of fleshly energy. Judging by the racket it makes and the much blowing of the whistle, it ought to get us there in quick order; but in reality it is a slow and cumbersome vehicle. Just wait till the lightning express train of the power of the Spirit comes through! The one who waits, gets there first. There is wisdom in waiting. *The Holy Spirit can make up in a short time for all the time we seemed to lose in waiting for Him.* He can make up in a day more than we could have done in a year.

Moses insisted on waiting on the Spirit. He was charged with the responsibility of taking the children of Israel from Egypt to Canaan, and he rightly judged himself incapable of such a huge task. He refused to go alone. He said to the Lord, "If thy presence go not with me, carry us not up hence" (Exod. 33:15). God promised to go with him, and He kept that promise. He went before them and fought their battles.

[Continued on page 415]

At Evening

MARTHA SNELL NICHOLSON

What have you done for the Lord today?
Can you think of the vanished moments and say:
"I spent them every one for my Lord.
I started the day with His precious Word,

"Then I lifted my heart in prayer to Him,
Till heaven was real and earth was dim,
And my Saviour was personal and dear,
And all day long I could feel Him near.

"He guarded my tongue, my feet, my ears,
Dispelled my worries and stilled my fears;
He showed me that only those things would last
Which I did for Him, and that time sped fast.

"He taught me that nothing was ever too hard
If it was done in the strength of the Lord.
And all through the hours, as the moments sped,
I the body, and He the Head,

"I lived so that all whom I met could see
His Holy Spirit shining through me."
... O friend, is this what our hearts can say
As we sit and think at the close of day?

Joshua's Valedictories

By Carl Armerding

Joshua 23 and 24

It is indeed remarkable that neither Joshua nor Eleazar appear to have had any active part in the difficulty which arose over the building of the altar at the Jordan. Phinehas, the son of Eleazar, seems to have been the leader in that unhappy affair. But in chapter 23 we find Joshua calling all Israel together for a final word. Whether or not chapters 23 and 24 deal with two separate gatherings may be a moot question. It is possible that they may cover one general event, but that all did not take place the same day.

The last time the nation was gathered together as a whole was at Shiloh (ch. 18). Then there were still seven tribes which had not taken possession of their inheritances. Now all were settled and Jehovah had given them rest from all of the enemies round about. Joshua, faithful old warrior that he was, had fulfilled his commission and was about to go the way of all the earth.

Without one word of pride or egotism, he recounted what the Lord had done for them; how He had fought for them, and how He had promised that He would

expel the remaining nations and dispossess them. But His continued favor depended on their continued obedience to His word, and separation from the Canaanites who remained among them.

Joshua credited them with having cleaved to the Lord unto that day (23:8). In fact, we do not find one word of censure or adverse criticism here; all is commendatory. But he warned them that they would have to persevere in this. If not, they would discover to their sorrow that God would no longer dispossess the Canaanites from before them, but they would be as snares and traps unto them, and scourges in their sides, and thorns in their eyes; and they themselves would perish from off the good land which the Lord their God had given them (v. 13).

"Snares . . . traps . . . scourges . . . thorns!" Horrible words! They refer, of course, to those wicked nations who were not fit to live. But the Lord uses such at times to discipline His people, just as He used Satan to sift Peter as wheat. Such are His governmental dealings with His own.

But He is just as loving in His govern-

ment as He is in His grace. In all of His ways, as well as in His acts, He is consistent with His holiness and righteousness. He who expels nations because of their wickedness will not tolerate wickedness in His own people. He is immutable. You will recall that it was His immutability by which He encouraged Joshua in the beginning when He said, "As I was with Moses, so I will be with thee." And the fact that the people accepted all of this without argument shows that it commended itself to them as being right.

We need ever to remember that God's warnings are just as loving as His commendations. He loves us too well to see us go unwarned into that which would bring only sorrow and regret later.

We may sum up what we have here by pointing out three things. The first of these is the exhortation to *obey* (v. 6). The second is the command to *cleave* unto the Lord (v. 8). Finally, there is the warning: "Take good heed therefore unto yourselves, that ye *love* the Lord your God" (v. 11). Obey, cleave, love! One might obey another without cleaving to him. Again, one might cleave to another for selfish purposes, without really loving him. But when obedience leads to love, nay, when it springs out of love for the Lord, then one's life is truly blessed.

It has been noticed by others that what we have here is very similar to the last words of Moses, recorded in the book of Deuteronomy, and not unlike the words of Paul, recorded in Acts 20 and elsewhere. All of these men saw days of declension ahead and warned their brethren beforehand. In this sense it may be said that the words of Joshua (vv. 15, 16) were prophetic.

Joshua's Last Word to Israel

The next chapter (24) includes details which are not given in chapter 23. In the first place, we are told that this gathering took place in Shechem, so centrally located that none would have to travel very far to get to it. It was a city of refuge, and in the hill country not far from Joshua's home. Secondly, we read that the people "presented themselves before God." They were not there to hear about God only, as in chapter 23, they were to be conscious of His very presence. Thirdly, Joshua opened his discourse with the solemn formula of the prophets: "Thus saith the Lord God of Israel."

In the preceding chapter Joshua spoke of what Jehovah had done for them, that is, for the generation then living; and what their attitude was to be toward the Canaanites that still remained in the land. Some reference was made also to

[Continued on page 438]



"All Thy works shall praise Thy name"—Louis C. Williams photo.

Case Studies in COUNSELING

By Horace A. Larsen, Th.D.

Read here about the case
of the bashful girl.

PERHAPS it would be helpful to consider some of the actual life situations which come before a counselor. By considering them objectively we are led to see definite things: the end result of wrong thinking and living, which, while it is seen in the case first, is really last in order, and secondly, the steps these emotional disturbances take from some basic beginning. Since all of us are creatures made with quite common characteristics, we might recognize tendencies that are relevant to our own lives, and by the example of another be both warned and helped.

The stereotype expression that "any similarities to persons living or dead is purely incidental" applies to this article, since we are taking many cases and from them creating a composite picture.

No study is as interesting as that of human personality, with its countless reactions to life situations in myriad of patterns. Yet we find that there is a key which helps to unlock the mystery of our feeling and difficulties.

There are two sets of three words which form the basic pattern from which stem the greater proportion of attitudes, ideas and actions. The interchange of body, soul and spirit upon the three areas of self, sex and society constitute this pattern.

These areas speak first of the ego, the person within that seeks expression. Then there is the whole realm of sex, which covers the peculiarities of either man or woman with the yearnings that are natural, the soul's needs for a helpmate. Great potentials are locked up in the mind and heart, ready to be released when love enters and a man and woman begin to live creatively. We might define society as the world of things and people in which we live.

Now, if we will see the effect of the possible life situations inherently probable in these three areas, upon the physical man, the human mind and personality, and the spiritual nature, we shall be able to trace the interplay of forces upon each part. The equation is happiness, satisfaction, peace over against a life situation that is able to give these results.

When the primal satisfaction is not achieved in the way it was intended, it will in almost every instance seek gratification through another channel. Usually this is a second best, or is definitely harmful. It is the explosion of desires or the reaction of our emotions in this last path that produces the thwarted life and the neurotic personality. We can briefly show this law at work by well-known general examples.

The domineering person usually had no opportunity to express himself in youth, hence in adulthood he bosses someone far out of proportion, to convince himself that he is important.

Where married life has been shipwrecked, we usually can pick up the pieces bearing such labels as "perversion," "promiscuity," "guilt," and certainly "unhappiness." The shock that sends the ship to the bottom is quite sufficient to affect every area of life and it does. Should we trace the path of these disillusioned ones, we will find a desperate attempt, either consciously or unconsciously, to again find the basic happiness by other paths that only marriage gave. It is the light side of the scale trying to fill up the balance by some other means.

Often counselors find it comparatively easy to tell what is wrong with a person when in the unfolding of a life situation



Lambert Photo

the omissions are noted. The counselor may indicate two or three possible routes which the person might have taken to seek or to compensate for the loss of some satisfaction, and the words, "Well, it looks like you hit on it that time," come as a confession.

While human personality is in a measure mysterious and sometimes will baffle even the ablest counselor, there are some laws which enable one to trace the path of difficulty, and then with patience and skill we might readjust it to truth, and with the truth. Truth is the right, the real, the only path. It must ever be to this that we call men and women. Every neurotic, every person with a phobia is under a false impression and the power of a delusion. Always it is the truth that sets men free (John 8:32).

The most rewarding as well as the most startling experience of a counselor is to see the light of truth shine upon some blighted life and, as before the brilliance and warmth of the sun the diseases of darkness die, so before the entrance of the grace and truth of God mental and emotional shackles fall, and the soul cries, "I see!" Sight, spiritual and moral, is always effected. The sick of soul do not see correctly. When the cure comes, sight is restored. Indeed, the two seem to appear together in the drama of healing grace.

Shall we walk over to the olive grey filing cabinet that stands against the north wall of my study, and take out a section that in the sacred confidence of a minister's [Continued on page 440]



Letter to a Young Preacher

By D. W. CRAM

Some things you may not have learned at seminary

DEAR SCOTTY:

I have watched you and Ed all through your college course. You are really my protégés. I have put prayer behind you. Now you are headed for the ministry, and will be going to some seminary soon.

Here are some outstanding features found in most successful preachers.

1. In speaking to the public, speak to the back seats. If those on the back seats will hear you, then you may rest assured those in the front seats will.

2. If there is a gallery, speak to the gallery—if there are people in it. If the people in the gallery hear you, all the others in the congregation will.

3. Fight stooped shoulders. This is vital. The public doesn't like to listen to a stooped shouldered sissy. Stretch back a dozen times a day. Take deep breathing exercises. An hour a day in the gym will help. Keep throwing your shoulders back.

4. The success of your preaching will depend very largely on your voice. Voice training will give you a good voice for speaking as well as singing.

5. Use a good strong gargle at least twice a day, morning and night. This kills the "bugs," and won't let them lodge in your throat; they won't have a chance. Notice the doctor. Each of you boys has a brother that's a doctor. Watch him.

6. Never preach more than twenty-five or thirty minutes. The average member of your congregation very likely will not

have the brains to take more. You have to play up to the average.

7. Write your sermons when you have time, but never save them. Be sure to throw them into the garbage can or burn them before you go into the pulpit. Never read a sermon from the pulpit. It prevents the Holy Spirit from using you. Your attention is on your manuscript and not on Him.

8. Use Scripture often in your sermon. Never read it from the Bible; memorize it. Usually six or seven verses will be all the scripture you will use in a sermon. Never use your Bible in the pulpit to find a passage of Scripture to read to your congregation. It has a bad effect on the people. They think, "That guy don't know his stuff."

9. Use many illustrations from the Bible. But tell the story; don't read it. As you practice this you will find a wealth of Bible illustrations always at hand.

Mr. Moody was a past master in using Bible illustrations. He would tell them with such dramatic power that his hearers would be sitting on the edge of their seats, leaning forward and taking in every word.

Among his favorite illustrations were Abraham on a three-day journey to offer up his son, Jacob the cheater, Joseph the wronged, Moses the man of God, Aaron and Hur holding up Moses' hands while young Joshua fought Amalek, David and Goliath, David the sinner, David the man

after God's own heart, and Nehemiah building the wall—a great favorite of his.

Over and over again I heard these illustrations, and many more, from Mr. Moody. He never had a Bible in his hand that I saw, when he was telling any of these stories.

10. Do all your memorizing from the King James Version, the version of the common people. Use other versions in your study if you want to, but memorize from the King James.

11. While you are preaching, never stand behind the pulpit. Stand to one side. Be free from the pulpit. Occasionally walk around to the other side of the pulpit; then back. This rests the congregation. Remember you're speaking to living souls, *burdened souls, heart-broken souls*. They don't want to look at a dummy in the pulpit.

12. If you take an outline into the pulpit, open your Bible and lay it there. If you forget what comes next, walk over to the pulpit, glance at your outline, pick up your point, then stand back from the pulpit and blaze away.

Dr. Erickson, late of the University Presbyterian Church, Seattle, never had a pulpit; seldom had a Bible or a piece of paper in his hand. He stood out and gave every ounce of energy he had in his sermon. The people liked it. He was a great success.

13. The sick room is very important. Never leave without prayer. Before pray-

ing, quote from the Bible—John 14:1-6; Psalm 23; Psalm 121, or scores and scores of other passages. Limit your calls to fifteen minutes.

The same is true in pastoral calling. And never take anyone with you except on very special occasions.

14. Depend on the Holy Spirit. He will bring all things to your remembrance. If a thought comes to you in the pulpit that didn't come to you in the study, remember He knows the message that someone in the congregation needs.

15. Silently pray for the guidance of the Holy Spirit.

In conclusion I want to give you the motto that Mr. Moody gave to thousands of his hearers in the great Chicago World's Fair Campaign in 1893. He especially gave it to us in the classroom of the Bible Institute. Here it is:

*"Attempt great things for God.
Expect great things from God."*

God bless you, boys. May you become humble. May you become great preachers.

Sincerely,

D. W. CRAM

Editorials

[Continued from page 396]

hell?" 52 per cent said "yes." But it is obvious that almost all of them thought of hell in terms of someone else rather than themselves and their own sins.

Notably few reveal any understanding of God as Redeemer. Of the large majority who frequently prayed, only 5 per cent said they prayed for forgiveness. Says Mr. Barnett, "There is indeed a note of sinful pride in the confidence with which the majority of people express their ideas about heaven."

Most people are confident that they are living good lives (91 per cent) and that they have no need for forgiveness, nothing to worry about. Three-fifths of them said optimistically that they confidently expect to go to heaven.

Thus we see the picture of a doomed people, blind and sick, and clothed with filthy rags, walking happily hand in hand toward the chasm of death and the despair beyond. May we not cry out with Jeremiah the prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. 9:1). Or with the Lord Jesus when He said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). Or again, with Isaiah the prophet as he spoke the solemn words of God, "Whom shall I send, and who will go for us?" And he replied, "Here am I; send me."

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Do you know how to help
friends being led astray?

The Jehovah Witness View of Hell

By GERALD L. STOVER



A door-to-door missionary makes a call. Lambert photo.

ONE OF the books to be published by the Watchtower Bible and Tract Society in 1946 was that bearing the title *Let God Be True*. The writer's name is not given, although it is obvious from the most casual perusal of this book that the writer is a disciple of the late J. F. Rutherford.

Thirteen pages in this book are given over to a discussion of the subject "Hell, a Place of Rest in Hope." On page 68 the writer opens this startling discussion with an imaginary conversation between one of Jehovah's witnesses and a woman who was approached on the subject of the Scriptures. She said:

"What a horrible and disgusting subject! I do not want to discuss it. I have no desire to hear anything about that place of horror. We have plenty of hell here. Please do not start such a subject."

Then the writer of the chapter adds his comment, thus:

"Do you blame this woman for expressing herself in such a manner? We don't. It is but natural not only for her, but also for all those who have been taught from childhood to believe the God-dishonoring religious doctrine of a fiery hell for the torment eternally of conscious human souls."

Again on page 80 the writer unequivocally denies the doctrine of a literal hell:

"The hell-fire doctrine was unknown for 4,000 years since Adam's fall. It, as well as the doctrine of

purgatory, is based upon the other false doctrine of the immortality of the soul. To suffer eternal torment in consciousness after death, the human soul would have to be immortal and indestructible. The doctrine of a burning hell where the wicked are tortured eternally after death cannot be true, mainly for four reasons: (1) because it is wholly unscriptural; (2) because it is unreasonable; (3) because it is contrary to God's love; and (4) because it is repugnant to justice. From this it is clearly seen that hell or Sheol or Hades means the grave, the tomb, the condition where all, good and bad, go awaiting the day of resurrection; while Gehenna is the condition of destruction where the devil, his demons and all opposers to the theocratic government of Jehovah God will go and from which condition there is no recovery or resurrection."

Hell is a disagreeable subject, and the natural man is not expected to be interested in such discussion as will, from the biblical point of view, outline to him the horrors of eternal punishment, the result of rejection of Jesus Christ as personal Saviour. The criminal is little interested in a discussion of the gallows; and the sinner is infinitely less interested in the true and inner significance of an eternal hell.

The writer of this book speaks of this doctrine as "the God-dishonoring religious doctrine of a fiery hell." Again, "it is clearly seen that hell or Sheol or Hades means the grave, the condition where all, good and bad, go awaiting the

day of resurrection." Basically these two statements constitute a summary of the Russellite position on the subject of hell.

DOES SHEOL OR HADES mean the grave? Actually this statement is made, in the chapter quoted, without the slightest bit of proof. The conclusion is drawn from a subtle arrangement of Scripture passages, which, while they may deceive the untaught, will not deceive the instructed and enlightened believer.

The doctrine of "no hell" appeals to the natural man, and he does not demand a great deal of proof for the non-existence of hell. All he needs is a little misarrangement of Scripture, and he feels he has something to hang his hat on doctrinally. He goes on in his sin with a smug complacency, feeling that if that is all there is to hell, then let us eat, drink and be merry, for tomorrow we die. Hell is the grave, and the grave is our hell.

But the conclusions of Jehovah's witnesses on this subject will not stand the test of close scrutiny.

To begin with, the Hebrew word "Sheol" and the Greek "Hades" are definitely interchangeable terms, identical in meaning, and refer to one and the same place in Holy Scripture. To prove this it is necessary to present only two very familiar passages:

"For thou wilt not leave my soul in hell [Sheol]; neither wilt thou suffer thine Holy One to see corruption" (Ps. 16:10).

"He seeing this before spake of the resurrection of Christ, that his soul was not left in hell [Hades], neither his flesh did see corruption" (Acts 2:31).

The verse is drawn from that great Messianic Sixteenth Psalm in which David, speaking by inspiration of Messiah yet to come, referred to His physical resurrection from the dead, as well as the deliverance of His soul from Sheol. On Pentecost, the apostle Peter turned the pages of the Old Testament to this very psalm and from it drew the truth that David foresaw the physical resurrection of Messiah. In so doing the term "Sheol" is identified with "Hades."

The Greek Hades is then the equivalent of the Hebrew Sheol. Messiah's body was in the grave, but His soul was in Sheol, or the New Testament Hades. The Spirit of God is very careful to inform us that it is not His soul that was not to see corruption, for His soul was not to be left in Hades; it was His flesh that was not to see corruption. Seeing this differentiation is paramount to an understanding of the passage.

[Continued on page 441]

NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.



In a six night engagement at the Willoughby Community Church of Great Valley, N.Y., Wes Auger saw the little church crowded to capacity with ten making profession of salvation and three others returning to the Lord from a back-slidden condition. After this engagement a week of meetings was conducted by the evangelist, at the Alliance Church, Salamanca, N.Y. From there Mr. Auger journeyed to Royalton, Pa., where a three day campaign was conducted for the Youth for Christ Rally Dec. 3-5. This meeting met with such acceptance that an eight day series is being planned with Mr. Auger for the month of March.

In October R. I. Humbert gave his lecture on the Virgin Birth, to students of Kansas City Bible College, Kansas City, Mo., Simpson Bible Institute, Seattle, Wash., the Los Angeles Baptist Theological Seminary, Los Angeles, Calif. He also held Bible conferences during the fall months in Brethren churches in Beaver City, Neb.; Sunnyside, Wash.; Albany, Ore.; Fillmore, South Pasadena, and Whittier, Calif.; also Community Church, Golden, Colo., and City Bible Church, Oklahoma City, Okla.

Charles F. Weigle writes concerning the success of his meetings in Lewistown, Pa., where eight churches co-operated. "The audiences were large and a number of souls were won to the Lord." The music was under the direction of Harry Clarke, with Raleigh Harris at the piano.

Edward Midura was the evangelist at the Federated Church of West Chester, Iowa, Nov. 21-28. In spite of much competition from community activities, the Spirit of God manifestly worked in the hearts of men and women, boys and girls. Children's meetings were conducted before the regular service each evening, Monday through Friday. For the Saturday evening and three Sunday services, special music was provided by three young women from the Bethel Baptist Church. There were known decisions for Christ at almost every service. Mr. Midura was twice privileged to speak to the consolidated schools. In all there were over forty decisions for Christ, some for rededication, some for public confession of Christ. Many decided to begin family altars in their homes.

Marion Beene was in meetings Nov. 30-Dec. 12, with the First Baptist Church, Dexter, Kan. There was a total of twenty-four professions, including eight rededications. On two different "Youth" nights the evangelist spoke to over one hundred young people, although the population of the town was only five hundred.

Carl Conradt held a week preaching

February, 1949

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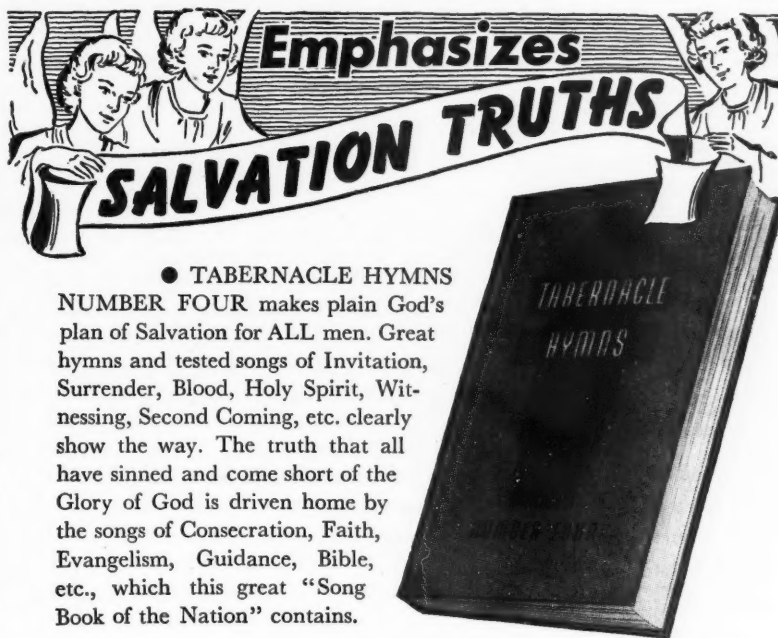
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ter, Wichita, Kan.; Apr. 24-29, Whitelake Gospel Center, Montague, Mich.
 Robert E. McKinney: Jan. 5-Feb. 20, Churches of Hawaiian Board of Missions and Missionary Church, Hawaii; Mar. 1-13, Christian and Missionary Alliance Church, Des Moines, Iowa; Mar. 15-27, Christian and Missionary Alliance Church, Hibbing, Minn.; Mar. 28-Apr. 3, City Mission, Fargo, N.D.
 Lester C. Place: Feb. 9-20, East Side Bible Church, Chicago, Ill.; Feb. 22-27, Christian Church, Farmer City, Ill.; Mar. 1-6, Bethany Baptist Church, Chicago, Ill.; Mar. 16-27, Community Bible Church, Oxford, Wis.; Mar. 29-Apr. 3, Dubuque Bible Church, Dubuque, Iowa; Apr. 10-17, Parshall Chapel, Parshall, Colo.; Apr. 19-24, Baptist Church, Albin, Wyo.; Apr. 26-May 1, Balsora Baptist Church, Arcadia, Neb.
 Edward Vanderjagt: Feb. 15-27, Methodist Church, Negaunee, Mich.

MOODY EXTENSION STAFF

James R. Calhoun: Jan. 19-30, Community Gospel Center, Butler, Ind.; Feb. 6-20, First Baptist Church, Zanesville, Ohio; Feb. 23-Mar. 6, Allen Memorial Baptist Church, Candor, N. Y.
 Elton W. Crowell: Jan. 19-30, First Baptist Church, Kewanee, Ind.; Mar. 20-27, Pleasant Hill Presbyterian Church, Rossville, Ind.
 Michael A. Guido: Jan. 20-30, First Baptist Church, Kittanning, Pa.; Feb. 6-20, Reformed Episcopal Church of Atonement, Philadelphia, Pa.; Feb. 27-Mar. 6, First Baptist Church, Grundy Center, Iowa.
 Robert J. Kees: Jan. 25-Feb. 6, Evangelical United Brethren Church, Knox Dale, Pa.; Feb. 8-20, Schum Memorial Evangelical United Brethren Church, Altoona, Pa.
 Raymond O. Nelson: Feb. 6-20, First Evangelical United Brethren Church, Anderson, Ind.; Feb. 27-Mar. 13, Evangelical Mennonite Church, Archbold, Ohio; Mar. 22-Apr. 3, Second Evangelical United Brethren Church, Portsmouth, Ohio.
 A. H. Stewart: Jan. 26-Feb. 6, Gospel Center, St. Petersburg, Fla.; Feb. 9-11, Glendale Community Church, Jacksonville, Fla.; Feb. 13-20, Fellowship Baptist Church, Jacksonville, Fla.

BIBLE CONFERENCES

Founder's Week Conference: Jan. 31-Feb. 6, Moody Bible Institute, Chicago, Ill.
 Moody Bible Conference: Jan. 30-Feb. 27, Sebring, Fla.
 Moody Bible Conference: Feb. 27-Mar. 6, Shenandoah Presbyterian Church, Miami, Fla.
 Prophetic Bible Conference: Mar. 20-27, Moody Institute of Science, West Los Angeles, Calif.

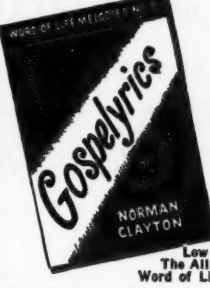
The Tragedy of Preaching in Human Strength

[Continued from page 407]

He is eager to do the same today. The Holy Spirit looks out over the Church as Christ looked out over Jerusalem, and is saying in similar words, "O my people, how often would I have gathered your children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37). "I would . . . but ye would not." "I would bless you as I did the early Church, but ye would not. I would give you great power, but ye would not. I would send great revival upon you, but ye would not."

A FEW YEARS AGO, I SAW a cartoon which all too accurately illustrated the predicament of the Church. A family was leaving on their vacation. The car was loaded with baggage and fishing poles, but when the driver stepped on the starter nothing happened. Seeing that the car would not start, the wife spoke up, "I had the footman remove that thing from under the hood so we could carry more baggage—do you suppose that could have anything to do with it?"

Yes, lady, that certainly would have something to do with it. But it is very strange that the Church has not discovered that we cannot get anywhere without the power of the Spirit. We have a nice looking car, well streamlined, and with plenty of baggage—but no motor. We are all dressed up to go, but we are not going anywhere. Here we sit and



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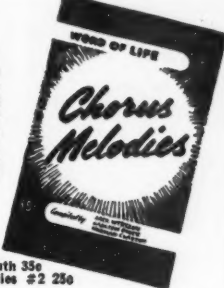
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Daily Bread and Tracts For Jewish Missionaries

Mr. J. E. in U. S. military occupation zone of Germany writes: "Please let me tell you about my difficult situation and I hope with God's and your help to find a way out of our misery. My family and I are Jewish refugees from Poland. We lost our home and all our possessions. Only our lives were saved by a miracle of God. I am working here as missionary to the Jews without any financial support."

Another missionary expresses unbounded gratitude for the food and clothing packages we sent him and reports of his Gospel preaching amongst the Jews in the Displaced Persons Camps of Wilhelmshaven, Emden and Bergen Belsen. He writes for us to send him Yiddish and Hebrew tracts and food for his family and those he contacts.

Still another Hebrew Christian from Germany says: "In view of our missionary work in Hamburg we would feel desolate without your help. For it is so difficult to preach the love of God to people who are hungry and with clothing threadbare. It is hard to tell mothers that God loves their children who are so weak and undernourished. Therefore we are most grateful for the precious gifts you send us and which are joyously accepted by the needy Jews at our Gospel meetings."

We implore you, dear Christian reader, to remember these brave Hebrew Christian missionaries and other Hebrew Christian survivors in devastated Europe. They have lost everything and depend on us to help sustain them.

A folder of "News Letters from Hebrew Christians in Europe" sent on request.

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twiddle our thumbs while the world rushes wildly on to the devil. We are doing the wrong kind of waiting.

The Lord did not say how long we should wait, but He commanded the disciples to tarry in Jerusalem "until ye be endued [clothed] with power from on high" (Luke 24:49). They waited about ten days. They waited for a certain day. We need not wait for such a day, for we are living in days subsequent to Pentecost. The Spirit is already in the Church, so we need not pray for His coming, if we are Christians. He is in the heart of every believer. But not every Christian is enjoying His power. Whether you need wait a short or long time depends on circumstances in your own life. But do not go out until you are clothed with His power.

We are faced today with incalculable Satanic power and temptations. Only as we are clothed in the power of Almighty God can we hope to have the victory. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Ps. 27:14).

All-American for Christ

[Continued from page 398]

way he could. He helped—and in turn was helped.

He realized after spending that week with those fellows that you could be a Christian and have a wonderful time living. The "Gospel" according to four young fellows wrote a deep story in the heart of a hungry, undecided young man. When Pastor Curtis Akenson spoke on Easter morning, Jim responded.

Early in the fall of 1948, Jim dedicated this year, his last of collegiate action, to the Lord for whatever purpose He might wish to use it. After graduation in June, 1949, Jim is planning to start studying for the ministry. His major at the university has been zoology, with a minor in speech. He had planned to be a doctor, but God is leading otherwise. He told a group of young people at Mission Farms on Medicine Lake in the summer of 1948: "Many athletes after graduation go into the life insurance business. I'm more interested in eternal life insurance—the life insurance God has given us through Jesus Christ."

Jim was offered \$12,000 for one season to drop out of school his senior year and play professional basketball. Tempting offers no doubt will be coming after graduation in June, but Jim plans to turn them all down and enroll at Northwestern Seminary in Minneapolis in the autumn of 1949.

IN STEADY DEMAND AS a Youth for Christ, radio and church speaker throughout the upper Midwest, Jim has a sincere message which is being used by the Holy Spirit to impress young people with the claims of Christ. His own personal experience of living "half in the church and half in the world" is similar to that of many teen-agers today. What God did for him, he feels, He will do for others.

Several months ago, as Jim gave his testimony at Chicagoland Youth for Christ's fourth anniversary rally, a young fellow sitting in the balcony of Chicago's Civic Opera building said, "That's my case exactly." At the invitation, he responded. It was Jim's privilege to lead him to a saving knowledge of Christ.

The Bible which he previously had laughed at has become a precious book to Jim. He has read it often in his Christian home under the influence of his Christian mother. It "came alive" to him last Easter morning and he started reading it again, beginning at Genesis and going right through. Two words describe his new feeling about God's Word, "It's wonderful."

"Bean pole" Jim's six feet nine inches come his way from his parents, both of whom are over six feet tall. When Jim draws himself to full height, six-footers look like dwarfs. When in high school he was six feet seven inches tall. Now, at twenty-one, he apparently has stopped growing. His height necessitates tailor-made suits and shirts. Size fourteen shoes fit his feet, so no special ones need be made there. He doesn't mind being kidded about his height, and usually has something humorous to say in return.

As a basketball player, he clearly is one of the best. Sports writers from one end of the country to the other have lauded his ability. When he finished high school he had his pick of schools, but chose to attend his state university. Charles Johnson, executive sports editor of the Minneapolis *Star Tribune*, has described him as one of the finest young men ever to compete for the University of Minnesota in any sport.

It's hard to get away from the depth of meaning and sincerity of this young fellow when you sit across from him, look into his clear, earnest eyes, and hear him say, "I thought I was having a good time before I was a Christian. Now, I know differently. There is nothing—absolutely nothing—that compares with being a Christian. It gets better every day. I can't thank God enough for saving me."

So add to the Christian athletes' list of Gil Dodds, the miler; Bob Richards, the pole vaulter; Jackie Robinson, the Olympic cage star from Baylor; Chuck Schoenherr, grinder from Wheaton, the name of Jim McIntyre, a center who is Christ-centered.

Editor's note: Minnesota opened its 1948-49 season against Western Illinois Reserve with a 66 to 48 triumph. McIntyre scored 17 points, as teammate Whitey Skoog made 21. Two days later the Gophers topped Nebraska 61 to 52, at Lincoln, with Jim scoring 30 points. Sid Hartman, of the Minneapolis *Tribune*, wrote: "The story out of Lincoln was that McIntyre's performance against the Cornhuskers was the best of his Gopher career. Despite the fact that he was pitted against the six foot nine inch Bus Whitehead, he controlled both backboards and played a defensive game which he has never before equalled."

There are many men who believe the Bible, who defend the Bible, but who never work at the Bible.—Dr. Wilbur M. Smith.

February, 1949

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An Indian Paul in Arabia

By Rev. and Mrs. G. E. DeJong, Kuwait, Arabia



A Mohammedan School in Taxila, Punjab. Gendreau photo.

On Christmas Day he first came to our home, a tall, lanky Indian lad, a South Indian we thought, because his skin was so dark, his plain, round glasses making his eyes seem even larger than they were. He came often after that, and always on Thursdays for supper with us and for a bit of Christian fellowship and a word of prayer as we knelt beside our chairs. When we came in from the desert or the town, he was here waiting for us, sitting with his Bible in his hand, occasionally glancing at the table where lay the small gift he had brought: some almonds or walnuts, Indian cakes or sweets, and once even a kettle of rice and meat.

Here is his story as he told it to us in short snatches of broken English, painstakingly choosing the words to make himself understood:

Christmas Day: "I am working for oil company. I have no family. My name is Paul Thomas. I take that name when they baptize me. This man with me, his name Thomas too. He see Mohammedans kill his father and mother (Armenian massacres). He is Christian too. He is my fast friend. Before, I had father, mother, brothers, sisters. They Mohammedans. They not know me now. I not know them. They have cars and big houses, much clothes, much food. But I am Christian."

Thursday: "Please, Master, can you get me more books? I like Arabic books, Urdu books, Persian books. I talk to all

men about Christ. I say, 'Christ help you; Christ save you.' All want to read my books. I will give you my money. You get me more books to give. Get me plenty books, plenty Gospels. I give you all my money. Then next month I earn more money; I give you more money. I need more Gospels."

How can we get more books for Paul? He's already used most of our surplus stock. We must try again to get more from India, from Beirut, from Cairo. Oh, yes, that special gift of forty dollars we received when on furlough. That will pay for more books for Paul.

Another Thursday: "This week I go to barber shop in bazaar. I sit in chair. I read my Bible. I do not talk; I just read. Then the barber says, 'What do you read?' and I say, 'I read my book. You are Mohammedan, no? Do you want I shall read you from my book? It is Arabic.' So I read. I explain. I say Jesus is only one can save all men. He says it is good what I read, and he want book too, to read, so I give him book. Now he is my fast friend."

Friday: "They do not do good to me, but I do not say anything to boss. Then boss come to me. He say, 'Paul, they did not do right to you. Why you not tell me?' I say my book tell me, 'God is faithful, who will not suffer you to be tempted above that ye are able.' I know what my book say is right, so I do not say anything. Boss say, 'That pretty good book. Can you get me English?' So

I catch ride on bus and get this book from Mr. Yacoob in Bible shop. It cost 16 rupees. I give it to boss."

Sixteen rupees of his own little store to pay for a Bible for an American boss who earned ten times as much as he!

You're right; he insisted on reimbursing Paul.

Thursday: "I get letter from my fast friend in India. He want me to marry with his sister. She is doctor. I do not want. A wife will not be good, I think. She want pretty things, she want dance maybe, she want cinema. I want to read my books and talk to everybody about Christ. I marry a wife, she must be just like me."

Thursday: "Today I bring Mohammed. He is working in Magwa too. He is my fast friend. He all the time come to my tent. I teach him to read. He read the Bible. Many men want come to my tent. They ask me to read. We read. We talk."

Thursday: "You know Mr. Felan. He is boss of stores. I ask him, 'Do you read Bible?' He say, 'Of course, I read all books.' I say, 'But do you read Bible?' He say, 'I don't have Bible now.' I say, 'I get you Bible.' I get this Bible for Mr. Felan."

Thursday: "Today the Pathan come to me. He say, 'You may not talk to Mohammedans about Christ!' I say, 'What my Master tell me to speak, I speak.' He very angry, but I speak. Many men come to my tent."

Saturday A.M. (Paul appears, much disturbed. Why isn't he at work?) "I don't go to work today. The Pathan goes to Mohammed. He says, 'You go to Paul; I kill you!' So Mohammed afraid. He sends another man. He tells me Mohammed want to come but he is afraid. Then the Pathan comes to me. He say, 'Paul, I kill you, you read to Mohammedans, you talk with Mohammedans!' I say, 'Mohammedans come to my tent, ask me to read, I read.' He says, 'I kill Mohammedans come to your tent.' He sees everything. His tent other side of road. What difference I live or die. All the same for Christian."

Paul is really disturbed. No wonder. The Pathan means what he says. He is big and burly and strong, a fanatical Muslim who comes from a North Indian race famous for its courage, its use of the dagger and its blood-curdling exploits. And for all his brave words, Paul does not want to die; he is too young.

Thursday: "When I baptized in Karachi, the bishop he say to me, 'Paul, you choose good name; you choose strong name. You know apostle Paul; he suffer

[Continued on page 422]

News Report

North America. A new missionary magazine prepared especially for children has recently appeared. *Around the World with Uncle Paul* is not the organ of any one denomination, but has been produced with the co-operation of fundamental missionaries from various societies, together with a number of able Christian workers in the homeland. It is a bimonthly, aimed at giving a worldwide missionary vision to children during the years when life decisions are being made. Publication office is Box 241, Lomita, Calif.

Africa. According to one authority, Islam is definitely on the increase in the French colony of Dahomey, just west of Nigeria. Dahomey until recently had not been greatly affected by the religion of Mohammed. Now, however, the situation is changing. Particularly striking is the attempt on the part of one Moslem association to pattern their missionary methods to a large degree after those used in Christian missions. Conformity to government regulations is urged and fanaticism is put aside in favor of toleration. Social action is advocated in place of "religious proselytism." Islam and Christianity are viewed as alike engaged in the struggle to overthrow African paganism. Unless Christian missionary work in Dahomey is strengthened, it is likely that in the next few years Islam, so much more difficult to deal with than paganism, will capture many of the people.

In the Belgian Congo missions are rejoicing over the fact that the new educational policy of the Belgian government is finally being put into effect. This new policy at long last puts Protestant missions on a more nearly equal footing with the Roman Catholic missions, which have for so many years profited from the favors of a predominantly Catholic government. Now all mission schools which meet the government conditions for accreditation will share alike in the subsidies offered in support of their work. These subsidies include aid in the payment of salaries, in the construction of new buildings, upkeep, books and school materials. There may be hesitation on the part of some missions to bring their work under such supervision by the government as the subsidies would involve, but at present the conditions imposed do not appear at all unreasonable. Among other things educational missionaries are expected to take a limited amount of study in Belgium, and of course will be expected to be able to use the French language. Since the government does not plan to set up in the Congo a competitive system of state schools but prefers to have this educational work done through the missions, the opportunities are very great.

India. At Raxaul, on the border of Nepal, the Regions Beyond Missionary Union reports the opening of its new hospital with a devoted missionary staff. Besides its important ministry to the population of the surrounding area, it is hoped that this hospital will be another

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wedge in the opening up of Nepal itself to Christian missionary work.

One of the major groups still remaining outside the recently united Church of South India is the Federation of Evangelical Lutheran Churches. This group recently reported that it had accepted an invitation to a meeting to explore the possibilities of uniting with the Church of South India.

Recent years in India have seen an increasing insistence on the part of the government that the standards of medical training be raised. This has seriously affected the Christian medical schools, whose resources are often insufficient to meet fully the new requirements. The Women's Christian Medical College, at Ludhiana in the Punjab (see *Moody Monthly*, April, 1948), reports an answer to prayer in that the government has asked them to continue their training at least until 1952, when the medical educational policy of the province will again be discussed.

Inflation in the United States is a mild affair compared with what it is in some other lands. One mission reports the following increase on certain staple items in its India field during the past ten years:

Mutton—430%	Cabbage—300%
Butter—265%	Bananas—125%
Eggs—300%	Oranges—100%
Bread—175%	Potatoes—50%
Beans—600%	Rice—475%

So far, adjustments in missionary salaries appear to have lagged far behind, since the missionary giving of the churches has not kept pace with such increases in the cost of living.

China. The situation in China continues to be grave at this writing. Much non-essential foreign personnel has already been evacuated and others are following. But missionaries are of course not to be thought of in this category, and so, apart from some changes of location, are remaining at their posts. They are hoping and praying that these new fires of adversity through which the Chinese Christians are having to pass will serve to purify and deepen their devotion to Christ.

Korea. The exodus of Koreans from the northern, or Russian, zone of Korea into the southern, or American, zone has been revealed in the publication of some recent population figures. In a little over seven years the population of the southern zone has grown from less than fifteen millions to more than twenty millions, a net increase of more than a third. The greatest percentage of increase has been in the cities (72.7 per cent), which clearly poses serious problems for the government. Many of the refugees from the north are Christians.

In connection with the recent communist uprising in the south of Korea, some of the students of a mission school proved to be communists and joined the uprising. One of these student communists called a fellow student who was a Christian leader and informed him that because he was a Christian he was a criminal in communist eyes and therefore would have to die. This Christian



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young man was thereupon shot to death. An elder brother, also a Christian, was likewise shot.

Later the south Korea loyalist troops retook this town. Seventy-six communists, including the murderer of these two lads, were tried for their part in the uprising and these crimes. This young communist was condemned to be executed. However, the father of the two murdered young men, himself a Christian pastor, went to the trial court and pled for the life of the murderer. The court at first refused the request, but the Christian father pleaded so earnestly, saying that he would be responsible for the young man and treat him as a son, that eventually his request was granted and the boy given over to the Christian pastor's care. The boy was so impressed with that spirit that it led to a complete change in his attitude. He abandoned Communism, and he and his whole family and many others have become Christians.

Australia. A unique home missionary endeavor in Australia is the Postal Sunday School Movement, which now has an enrollment of more than 21,500 country children. These children live in 12,000 homes scattered far and wide through the land. None of them is able to attend any Sunday school or church. They are children who live in isolated places where there is no spiritual instruction available. But through the mails this movement has been reaching them with its Bible lessons.

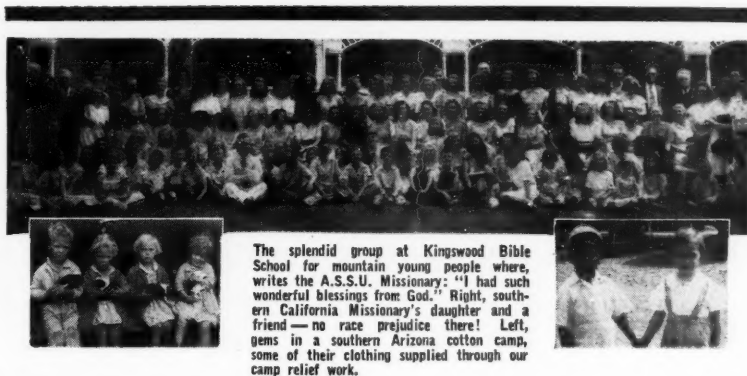
One girl lives 550 miles from the nearest railway station, 300 miles from the nearest shopping center, and 34 miles from the nearest neighbor. Some children live in the "never-never," where it is possible to go for 200 miles and not see a single person.

The movement is an undenominational "faith" work. Its lesson magazine, *Joy Bells*, is sent free of charge to children who enroll, and many have been reported won for Christ and blessed by its ministry. In some cases it is possible to organize Sunday schools, and there are now 84 in operation.

Spain. Evangelical believers in Spain face many problems beside the open attacks of fanatical mobs on their meeting places. According to law everyone, unless he can prove that he was not baptized in the Roman Church, must be married by a Roman Catholic priest. Marriage by a Protestant minister is not recognized as legal. To get around this apparently insuperable difficulty, many evangelical Christian couples are reported to write out a secret document, signed before a notary public, promising to live together as husband and wife. They then go to the gospel church for a wedding service, which is not always public. Of course the ceremony is not officially recognized, and the state considers the children of such unions illegitimate. But the young couple know that their marriage is sacred in the sight of God and their children are dedicated to Him.

Next to the belief in God, I would place the acceptance of the Bible as the Word of God.—William Jennings Bryan.

February, 1949



The splendid group at Kingswood Bible School for mountain young people where, writes the A.S.S.U. Missionary: "I had such wonderful blessings from God." Right, southern California Missionary's daughter and a friend—no race prejudice there! Left, gems in a southern Arizona cotton camp, some of their clothing supplied through our camp relief work.

"Can't I Take Jesus Right Now?"

OFTEN in rural communities without church privileges, parents and children have appropriated Sunday for pleasure, and find it difficult to attend a Sunday School. The Week-Day School has proven the answer to their need, and the children, as a whole, enjoy the idea of a meeting primarily for themselves.

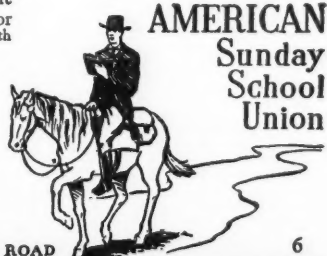
About such a school, a godly A.S.S.U. missionary writes: "Never will we forget that first meeting. About twenty-one children gathered in a small room of the church. Their ages ranged from five to fourteen years. Much interest was shown, especially when we told them to sign their names on the page of our textbook where space was reserved for those who wanted to accept the Lord as their Saviour. Little Peter, a lad of seven, queried: 'Can't I take Jesus into my heart right now?', so he could sign the book before he went home. This resulted in about fourteen others doing the same thing. Each one prayed audibly. It was certainly a soul-stirring scene."

In visiting a home one day, a mother brought out the Gospel of John we had given her son. "Look," she exclaimed, "he has his name signed here (under the covenant). I asked him if he knew what it was all about, and he said: 'Yes, Mama, that's where you ask Jesus to come into your heart!'"

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V

EXOTIC PERFUME

JOHN writes, "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God." "What manner of" is the translation of *ποταπή* (*potapēn*). The word speaks of that which is foreign, exotic. The word "love" is *ἀγάπη* (*agapē*), the word chosen by the Holy Spirit to speak of the love that the Spirit sheds abroad in the heart of the yielded believer (Rom. 5:5).

It is an exotic love, for it is foreign to the heart of the believer, and is native to the heart of God. An exotic plant growing on foreign soil must be carefully nurtured and tended. So this exotic love must be carefully nurtured by the saint. The chill winds of sin in the life stultify its growth. The warm breezes of a yielded heart and a separated life make for its rapid development. This exotic plant is described for us in Galatians 5:22, 23, and analyzed in I Corinthians 13.

But what is this love in the life of the child of God if it is not the outward expression of the loveliness of the indwelling Lord Jesus. In Galatians 4:19, Paul speaks of Christ being formed in the Galatian Christians. "Be formed" is the translation of *μορφομαι* (*morphoomai*), a Greek philosophical term referring to the act of giving outward expression of one's inner nature. This verb is in the passive voice, which means that the subject is passive, inactive, so far as the action in the verb is concerned, and is acted upon by somebody else.

This outward expression of the Lord Jesus, while coming from Him, is not produced by Him. In other words, the Lord Jesus, resident in the heart of the Christian, does not express Himself through the believer. He has given that ministry over to the Holy Spirit. In John 16:14 He says, "He [the Spirit] shall glorify me." The pronoun in the original is not personal but demonstrative. It is "that One [ἐκεῖνος—*ekeinos*] will glorify Me." In effect our Lord said, "I will not glorify Myself. The Spirit will." That means that if the exotic fragrance of the Lord Jesus is to permeate the personality of the saint, it must be produced by the Spirit.

All mere human effort to be like the Lord, results in an imitation, not a genuine fragrance. Hawthorne's story of Ernest and the Great Stone Face will not do here. Man can make a paper rose so perfect that it cannot be distinguished from a real one at a distance. But the latter has fragrance, the former does not. It is only the consuming desire on the part of the saint to be like the Lord Jesus, plus a wholehearted yieldedness to and dependence upon the Holy Spirit for His

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work of expressing outwardly in the saint the beauty of the Lord Jesus, and a co-operation with the Spirit in that ministry by stepping out in faith and trying to be like the Lord Jesus, which results in that exotic perfume permeating the life.

An Indian Paul in Arabia

[Continued from page 418]

much. I think you suffer much too. Now I suffer. Let it be. No one come to my tent now. Everybody afraid of Pathan. I am not afraid. I read to my cook. He ask me to read. He sleep with big iron stick in his hand. He say, 'Pathan comes to kill you at night, I kill Pathan.'

Good Friday: It was a fine service; we all agree to that. The message, the music. A good audience too, of Indians and Europeans. We are all glad we were there. Some of us gather in the manse afterward to talk about it and other things

Moody Monthly

too, as we sip cool drinks. Paul helps to serve the guests, and then sits alone in the corner and says nothing. What is he thinking, I wonder?

Thursday, and another Thursday and still another, but Paul does not appear. He is suffering from amebic dysentery and is confined to the hospital. Sahib DeJong goes to see him, to pray with him, to encourage him, and always comes away inspired himself, for always there is someone else at Paul's bedside: an Arab, an Indian, a Persian, a European—and Paul is reading to him or talking. We confess we are a bit relieved. At least in the hospital his life is safe from the Pathan. Finally, after many weeks of treatment he goes back to his bleak, dust-blown tent under the scorching desert sun, to rest and regain his strength, but not yet to work.

Thursday: "When I am in hospital they steal my clothes and my money. I save it to buy more books. Now it is gone."

Who could it be? The Pathan? The bandy-legged, bleary-eyed cook who professes allegiance? Or someone else? After all, it is only a tent and the lock on the box not very secure.

Thursday: "Do you know Hussain Ali, in the bazaar? He ask me for book. He is my fast friend. No one comes to my tent now. They afraid of Pathan. He tell me again he will cut my throat. But I am not afraid. I will suffer, but I will read if someone comes."

Says the Sahib, "No Pathan is going to kill our Paul if I can help it. Let us go warn the European in charge. Perhaps he can do something about the Pathan."

Thursday: "They call me to office and say, 'Paul, you want to go back to India? You are sick and this air not good for you.' I say, 'No, I like it here. I like to stay. Don't think about me. I am all right.'"

Friday: "They call me to office again and say, 'Paul, you go back to India. We give you two months' pay. The plane will take you Sunday morning.' I do not like to go to India. They do not like me there. Two times they try to kill me with dagger, one time in shoulder, one time in back. They know I am Christian from Moham-medan. But if they say I must go, I will go. I will suffer, but I will go."

At the last the cook claimed Paul owed him more than he did. The *dhobi* purposely couldn't find some of the clothes Paul had given him to launder. Paul was still so weak that even walking exhausted him. Sunday morning, when the plane rose noisily from the desert it carried Paul back to India.

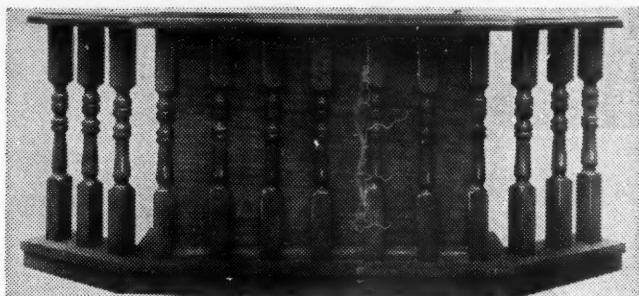
Hard to be a Christian? For you? For Paul? Surely there is some special place the Lord is training him to fill. Pray for our modern apostle Paul, to whom it is life and breath to witness for his Lord.

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The man who habitually obeys the laws which he personally approves, yet willfully and defiantly disobeys the laws he does not like, not only forfeits in some degree his rights to be protected by other laws, but at the same time helps to undermine all laws and all government.—E.H.C.

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ANSWERING YOUR

Questions

NATHAN J. STONE

JOHN THE BAPTIST

Was John the Baptist one of the Old Testament prophets raised from the dead?
—R. L. R., Chicago, Ill.

Presumably the question is based on the inquiry made by the delegation sent to John from Jerusalem as to his identity (John 1:19-22).

In the first place, it is plainly declared in Luke 1:13 that he was the son of Zacharias and Elisabeth, and any thought of a reincarnation is, of course, out of the question. It was the uniqueness and power of his ministry which gave rise to the question. It reminded the people of the prophecy concerning Elijah (Mal. 4:5); but since nothing is mentioned of Elijah's parentage even in the Old Testament, it would be even less likely at his reappearing, whether then or in the future. If John was Elijah at all, it was only in the power and spirit of Elijah.

As for the "prophet" mentioned in John 1:21 and 25, it is the prophet predicted by Moses in Deuteronomy 18:15-18; and although "the prophet" in verses 21 and 25 appears to be distinguished from the Christ, yet other Scriptures appear to identify them.

According to the passage in Deuteronomy, the prophet to come was to be like Moses, and therefore to be endowed with highest authority. He was to be a deliverer and a mediator. John 1:15-18 thus contrasts Christ with Moses. The Samaritan woman identified Christ with the prophet (John 4:19). So did the multitude at the Sea of Galilee (John 6:14). John 5:46, 47 certainly must include Deuteronomy 18:15-18 as the clearest prediction of Messiah in the Pentateuch in view of Moses' own position. In the mind of the Jews, there is no figure as great as Moses in all the Old Testament.

The prediction of another prophet showed that the task of Moses was not complete and that his authority was not final. Therefore one greater than he must arise to complete it. This could only be fulfilled in Messiah or Christ, certainly not in John. Therefore the reappearance of a prophet was not necessary. In any case, John was simply John the Baptist and no one else.

THE GOD OF SHEM

What is the meaning of the words in Genesis 9:27, "God shall enlarge Ja-

pheth, and he shall dwell in the tents of Shem"? Does the word "he" refer to God or Japheth dwelling in the tents of Shem?
—J.L., Chicago, Ill.

The English rendering would give the impression that it is Japheth who is to dwell in the tents of Shem, and so it has been commonly understood, since Japheth is the immediate antecedent of the word "he." Nor is the sense of the passage necessarily opposed to such a view. Blessings of enlargement are promised to Japheth. And his descendants, the Indo-Europeans or those speaking the Aryan languages, have indeed spread out over great areas of territory through Asia and Europe.

To dwell in one's tent also means sharing hospitality and blessing. There is a sense in which Japheth has thus shared in the blessings of Shem also, in coming to a knowledge of the one true God and as children of Abraham by faith in Abraham's "Seed," even the Lord Jesus Christ.

On the other hand, many commentators refer the word "he" to God, so making God to dwell or be "the Shekinah" (as the word is) in the tents of Shem. Many ancient Jewish commentators also declare that God is the subject of dwell rather than Japheth. From the form of the Hebrew verb and other considerations, it is possible that this could be so. In the previous verse God is called Jehovah, God of Shem, indicating that Shem would be pre-eminent in bearing the divine name. The word Shem itself means name and so points to that, and it is true that for two thousand years God dwelt or tabernacled almost exclusively in the tents of Shem till Shem was scattered.

ADOPTION

Referring to your answer in the September, 1948, issue under the heading "Sonship and Adoption," the only place in the Bible where "adoption" is defined (so far as I know) is Romans 8:23. There it is said to be "the redemption of our body," and it is still in the future "and something awaited." If Paul was waiting for the "adoption" when he wrote the book of Romans, how could that be the act of becoming a Christian, as you suggest in your answer? —P.A.K., Seattle, Wash.

It was not exactly stated that "adoption" is "the act of becoming a Christian"

(italics ours); there are other factors involved in that. It was also stated that "these terms used to describe God's dealings and relationships are the best that the limitations of human language and concept afford," and that we cannot press the analogies of such human words too far in their details.

As for Romans 8:23 and our waiting for our adoption, this is adoption in its fullest realization, which, according to this verse, will be when our original position in creation and our relation to it will be restored. In Romans 8:15 we are already said to have "the Spirit of adoption." We are already "sons" in any case, as the apostle John states, "Beloved, now are we the sons of God" (1 John 3:2, italics ours). But there is a fuller realization of this, as he goes on to show in the same verse in the words: "and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." This corresponds to Romans 8:23, which includes in full adoption in the most complete sense "the redemption of our body."

We could not come into relationship with the Father at all except in this way, so that even though we do not now experience the full manifestation of adoption, we have the "Spirit of adoption."

THE PARTITIONING OF PALESTINE

Is the dividing of Palestine by the United Nations in fulfillment of Daniel 11:39; Amos 7:17; Joel 3:2, or is that still future? If still future, is the present dividing prophesied in the Bible?
—M.R., South Haven, Mich.

Amos 7:17 seems to have primarily a personal and local application and refers to the past. Daniel 11:39 certainly refers to the future in view of the person about whom the prophecy centers, that is, the wicked prince, and the present situation does not therefore seem to apply.

There is a tendency to make the present partition of Palestine a direct fulfillment of Joel 3:2. While the present partition may certainly be said to be included in the expression "and parted my land," it is not clear that the prophet Joel had this in mind particularly.

There is a sense in which it is quite true that Palestine has been "parted" among the nations ever since "the times of the Gentiles" began with Nebuchadnezzar, passing from Babylon to Medo-Persia, to Greece, to Rome, to the Mohammedans, and to the Turks in turn before being conquered by the Allies in 1917.

The more immediate reference in Joel 3:2 is to the small surrounding nations as Tyre, Philistia and those on the east who frequently had made raids and divided lands among themselves.

The cutting off of Transjordan under the British Mandate in recent years and its setting up as a separate kingdom under British influence, which was a violation of the Mandate and a breach of faith, were certainly in a very real sense a parting of the land, so that the present "partition" is rather a part of the whole prophecy than one specific fulfillment to which it pointed.

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SAMUEL AND DAVID

In the Lord's instruction to Samuel to anoint David as king, Samuel, because he feared Saul would ask him why he was going to Bethlehem, was instructed by the Lord to take a sacrifice with him and to tell Saul he was going there to perform a sacrifice (I Sam. 16:1-3). Does not that appear to be really a lie? —J.R., Chicago, Ill.

Apparently this question is not new, for Dr. Adam Clarke comments on it: "No man, in any circumstances, should ever tell a lie; yet, in all circumstances, he is not obliged to tell the whole truth; though in every circumstance he must tell nothing but the truth; and in every case, so tell that truth that the hearer should not believe a lie by it." There is nothing in this wise comment which is violated in God's instruction to Samuel.

There was no moral obligation whatsoever to reveal to Saul God's purpose of anointing someone else to be king, and especially to a man in Saul's condition, rejected of God and so possessed of evil that in his insane anger he would now without hesitation take the life of the prophet he had once so highly honored and revered.

It was most proper and natural that Samuel, a priest of the high-priestly family, should offer sacrifice wherever he should go. It was perhaps the first thing he did at any place he visited, as an act of worship. Under the circumstances it was neither telling a lie nor even employing a subterfuge.

* * *

LAW AND ANARCHY

What relationship is there between Deuteronomy 12:8 and Judges 21:25? The passage in Deuteronomy seems to prohibit the children of Israel from doing "every man whatsoever is right in his own eyes" only while they were in the wilderness and until they should come to the promised land; while the passage in Judges regards it as an evil, even when in the land, for everyone to do whatsoever seemed right in his own eyes. —J.M.C., Palms, Calif.

There is no contradiction, and the context in each case reveals the sense of the words. In Deuteronomy, the words refer to the condition of Israel in the wilderness, where they were not in a position to observe many laws which could refer only to their settled state in a permanent abode. The immediate reference is to one central sanctuary as the place of sacrifice. It was "the law of the land." They could not therefore observe it in the wilderness. In the wilderness they kept these laws wherever and however they could, and in that sense did whatsoever was right in their own eyes. Yet here, even this statement has a relative sense. A contrast is presented between verses 13, 14 and 15, 16, which makes the whole matter clear. In the "wilderness" it was permitted. In "the land" they could not do as they pleased in the matter.

As for Judges 21:25, the words "every man did that which was right in his own eyes" must be understood in the light of the first part of the verse: "In those days there was no king in Israel," and also by the conditions described in the entire book. There was moral and spiritual



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chaos and anarchy. It was due, of course, to a lack of unity and central government and worship, but chiefly to spiritual defection. They were times of lawlessness, corruption and terrible calamity. The conditions were mitigated and relieved here and there and now and then as judges were raised up of God, but there was no law-abiding and settled condition when all were subject to law, until the government and worship became central and the people one.

What the Psalms Mean to Me

[Continued from page 402]

the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). "The Lord stood with me, and strengthened me" (II Tim. 4:17). I too say, "Praise His holy name, and thanks for His ever-abiding presence and comfort!"

Let us turn often to the Word of God and make His promises our own. It will more deeply affect our life, and we shall be strengthened, sustained and cheered. It will mean everything in times of trials, hardships, difficulties, disappointments, and temptations. "Our help is in the name of the Lord, who made heaven and earth" (Ps. 124:8).

Christ is a merciful High Priest. He wishes us to be found continually in Him. He wants to help us; to take us by the hand when we need encouragement, cheer, and especially to deliver us when we are in temptation, pain, or whatever may befall us. "He shall bring forth thy righteous as the light, and thy judgment as the noonday" (Ps. 37:6).

Comfort is brought to every believing heart as he testifies that God's presence is his cheer and God's power is his confidence and victory.

Our trust in Christ's precious shed blood and in His promises brings blessings untold and innumerable.

*"He leadeth me.
In pastures green? Not always.
Sometimes He who knoweth best
In kindness leadeth me in weary ways
Where heavy shadows be..."*

*"He leadeth me.
Beside still waters? No, not always so;
Ofttimes the heavy tempests round me
blow,
And o'er my soul the waves and billows
go.*

*But when the storm beats wildest and I
cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo, it is I..."*

*"So where He leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so."*

Prayer is so simple it is like quietly opening a door and slipping into the very presence of God; there in the stillness to listen to His voice; perhaps to petition, or only to listen, it matters not; just to be there, in His presence is prayer.—North Shore Baptist, Chicago.

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February 20

Manpower for Kingdom Work

Mark 1:16-20; Luke 6:12-16

Memory Selection: *Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit.*—John 15:16, R.V.

In a lesson like this, it is well to remind ourselves that God's work is accomplished not by might nor by power, but by His Spirit. We cannot affirm too frequently that it is not what we do for God that counts, but rather what God does through us.

I. The Call to Discipleship (Mark 1:16-20)

What wonderful condescension is here. God has His work to do, but in His grace He invites men to participate with Him (I Cor. 3:9, A.S.V.).

The words of the Lord, "Come ye after me, and I will make you to become fishers of men" (Mark 1:17), suggest several truths.

1. It was in following Him that the disciples would become adept in the work to which they were called. It is in companionship with Him that we learn the will of God and receive strength to do it.

2. These men did not have the capacity to do the work God had in mind for them. The Lord Jesus said, "I will make you." How much encouragement this statement should bring to our hearts as we view our own inadequacy. But it is not simply natural endowment, but divine and supernatural power that is involved. No less than the Son of God said, "I will make you." We cannot question His ability; we dare not doubt His willingness.

3. Whatever else the Christian has by way of ministry (and we do not doubt that there are other forms of Christian service), the basic one is the winning of men to Christ.

II. The Call to Apostleship (Luke 6:12-16)

Ephesians 2:20 tells us that the apostles belong to the foundation of the Church. We do not therefore look for a continuance of this office in the Church at this time. However, we can think of this particular call as a special word from the Lord concerning specific service. It is not given to us to walk with our Lord as He lived in Palestine many years ago, but it is given to us to walk with Him by faith and be used of Him in specific forms of Christian service.

This listing of the apostles is very informative. Their names are listed two by two. It would seem as though the grouping was done by our Lord in such a way as to bring men together who could be of

real help to one another.

Some of these men had been disciples of John the Baptist. In this category would be Andrew, John and Philip. There is a possibility that Peter and perhaps Nathanael or Bartholomew were John's disciples as well.

The events in Peter's life would prove him to be of a warm, affectionate, impulsive, but unsteady character. But fellowship with the Lord and the indwelling of the Holy Spirit made him what our Lord said he would be—a rock. Andrew, Simon Peter's brother, seems to have been a retiring man who came into prominence only on a few occasions, and then in a very unobtrusive fashion. He had real ability in leading individuals to Christ. The balance here is between impetuosity and steadiness, between freedom to express oneself and reticence. It is not difficult to see how each of these men had something, under God, to contribute to the other.

James is never mentioned in the Gospels without his brother John. He was martyred under Herod Agrippa in A.D. 44 (Acts 12:2). Some New Testament references would indicate that the family of James and John had wealth and social position.

John was probably the most courageous of the disciples, at least he alone stayed with our Lord and followed Him during His trials (the record in John's Gospel is certainly that of an eye witness). Though James and John seemed to have had many of the same characteristics, doubtless their effect on one another, under God, was such as to enable the one to be a martyr for Christ and the other to have such gentleness, patience, love and spiritual comprehension as to be of inestimable blessing on the Church.

Philip was a native of Bethsaida. He brought Nathanael, probably the same as Bartholomew, to the Lord. Bartholomew is properly not a name at all; it is rather a descriptive title and means the son of Tholmai. Of course, the identification of Bartholomew and Nathanael is merely hypothesis.

Matthew, also called Levi, was a publican who left all to follow the Lord Jesus Christ.

Thomas, called Didymus, is often thought of as skeptical. But remember he was convinced. In addition, his love was great enough to be willing to go with his Lord even to death (John 11:16).

James, the son of Alphaeus, is linked with Simon, who is called the Zeilot. The latter belonged to a faction of Jews who were fanatical in their devotion to the Mosaic ritual.

The last two names in this account are Judas the son of James and Judas Iscariot. Probably the names Lebbaeus and Thaddaeus refer to Judas the son of James. The last-named man is, of course, the betrayer of our Lord. The name Iscariot probably denotes the place of ori-

gin, "of Kerioth." If such be the case, Judas was a Judean (Josh. 15:25).

February 27

Standards for Kingdom Citizens

Matthew 5:1-12; 7:24-27

Memory Selection: *But seek ye first his kingdom, and his righteousness.*—Matthew 6:33, R.V.

The popular attitude toward the so-called Sermon on the Mount has followed one of two extremes. Matthew 5-7 has been looked at as constituting just about all there is in the Bible. On the other hand, it has been considered as having no relevancy to us at all.

Whatever is said here must be understood in the light of the teaching of the whole Bible. In addition, we are surely justified in believing that these words of our Lord have a message for us today. We do not doubt they apply to the coming day when our Lord shall rule over all the earth, but we understand that the spiritual truths in them have meaning for God's children now.

I. The Expression of Christian Character (Matt. 5:1-12)

God's pronouncements of benediction are on:

1. The poor in spirit—the opposite of pride and haughtiness.

2. Those who mourn. Whatever our sorrow or grief because of faithfulness to Christ, it will find assuagement in the comfort of God.

3. The meek, those who are not self-assertive, but submissive to God.

4. Those who hunger and thirst after righteousness. Here is not mere desire, but desire that will not be denied. And God will not disappoint us. This hunger and thirst must be so real, however, that we are willing to pay the price God demands, the utter crucifixion of self and utter faith in Him to do that which He promises.

5. The merciful, the ones who feel pity and compassion rather than resentment toward those who have wronged them. To be merciful is the highest exercise of love (see Matt. 18:23-35).

6. Those who are pure in heart. This not only has to do with external conduct, but with motives and purposes as well. God looks upon the heart; He knows the motive. If we are going to truly know God, if we are to have that intimate fellowship with Him that characterizes the man who rises above earthly circumstances, whose courage is supreme, whose confidence is high, whose serenity is supernatural, we shall have to know purity of heart.

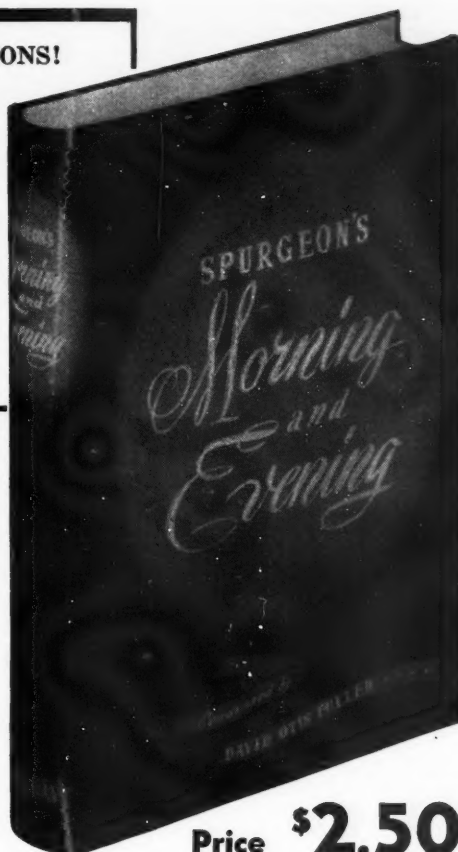
7. The peacemakers. The child of God should have that presence about him which indicates peace and quietness, that he may be used of God to reconcile differences between men. But our greatest privilege is being ambassadors for Christ, beseeching men to be reconciled to God.

8. Those being persecuted for righteousness' sake. In this instance the word "blessed" is used twice (vv. 10, 11). Let us be sure our suffering is not the result of our own perversity (I Pet. 3:14). Our Lord's promise concerning suffering for

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His sake carries with it reward in heaven and identification with a grand and glorious company of saints, "the prophets that were before you."

II. The Foundation of Christian Character (Matt. 7:24-27)

Our Lord's stress here is on obedience to His teachings. On another occasion He said, "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life" (John 5:24, R.V.). It is a hearing of what He says, and a believing of what God has said about Him, that bring salvation.

In Scripture the word "hear" carries with it the idea of "heed" (cf. I Sam. 15:22). To heed the words of the Lord Jesus, to order our lives according to all that He has said, means to build upon the rock. Then it is, when adversities arise and trials come, when judgment falls, we shall be safe. To disregard His Word, to go on carelessly and indifferently about His claims upon us, is to build upon the sand. Only disaster can follow when we willfully repudiate our Lord.

There can be no real expression of Christian character until there is the foundation for Christian character. That which resembles Christian character but is not based upon the gospel of our blessed Lord is counterfeit. All true Christian character springs from Christian belief. Let us not make the mistake of some, who would turn away from Christian doctrine and try to emphasize Christian living. Christian doctrine without Christian living is a scandal. Christian living without Christian doctrine is impossible.

March 6

Sowing and Reaping

Mark 4:1-9; Luke 15:11-14

Memory Selection: *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*—Galatians 6:7.

Once again we see the exceeding naturalness and pointedness of our Lord's teaching. The things about which He taught were known by everyone—seed and soil, paths, rocks and birds, father and son. The intense practicality of all that He said is seen in the parables He uttered.

I. The Parable of the Soil (Mark 4:1-9)

This parable is often spoken of as that of the sower (cf. Matt. 13:37). Others refer to it as the parable of the seed, because, according to Luke 8:11, the seed is the Word of God. Not for a moment would we take any emphasis from either the sower or the seed. However, it seems to us that there is stress here on the soil. Our Lord is telling us of the four kinds of reaction to the sowing of the seed. We have our Lord's own interpretation of the parable in Matthew 13:18-23; Mark 4:10-20.

Four kinds of soil are enumerated: the wayside, the rocky ground, the thorny ground, and the good ground. Of the first, it is said that the birds came and devoured the seed that fell upon it. Of the

second, the seed took root, but because there was no depth of earth the sun scorched the plants. Of the third, the thorns grew up and choked the growing plants. Of the fourth, the plants grew and yielded fruit, bringing forth thirty, sixty or a hundred-fold.

From Matthew 13 it is evident that the birds stand for the evil one (Matt. 13:19; Mark 4:15). When the seed is sown by the wayside the evil one snatches it away so that it never has opportunity to fructify. How many souls are in this condition—men and women who have heard the gospel, at least with their outward ears, and who have never responded to it! They have permitted the enemy of their souls to snatch away that which would have brought them salvation.

The seed sown in rocky places refers to the Word of God coming to the man who, first of all, joyfully receives it, but who because of tribulation or persecution is offended. Such a man has no depth. The Word of God has reached him, but it has not penetrated his heart. There is too much hardness to allow that Word really to develop.

The thorny ground has reference to the man who, because of the cares of the world and the deceitfulness of riches, does not receive the Word of God wholeheartedly (Matt. 13:22; Mark 4:19). The concern for popularity and success, or a devotion to the accumulation of material wealth choke out any deposit of the Word of God in our hearts.

Only the good ground is prepared to receive the Word of God in sincerity and in truth.

II. The Parable of the Prodigal (Luke 15:11-14)

In this limited section of the parable of the prodigal son which has been chosen for us, we have the illustration of another kind of sowing and reaping. In the parable of the soil, particularly that of the good soil, we have proper sowing and profitable reaping. Here, in the early verses of this parable, we have the son sowing to the flesh and, of course, reaping corruption.

While the memory selection, Galatians 6:7, has its first application to giving (look carefully at Gal. 6:6 in this connection), it also has its relationship to all of life (cf. Gal. 6:8). It is true that as we sow, we shall reap. How careful we should be, then, in this matter of what we sow.

Frequently in our sowing we set up a cycle of events which must follow as naturally and as normally as night follows day. God can and will overrule, but we must remember that in His providential government of men God does permit some seeds of disaster to grow.

How many of us would long for the privilege of taking back a spoken word which was uttered in a moment of carelessness or bitterness, or of calling back an act committed in the moment of temptation, but we are powerless to do so.

In this story told by our Lord long ago, the reaping came after the prodigal had gone to the far country and spent all. His friends, who had gathered about him because of wealth, soon left him. He had



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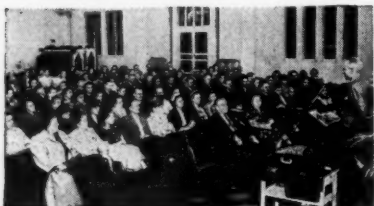
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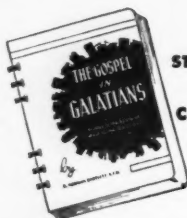
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nothing with which to meet his needs. To climax it all, a famine came to the country in which he was living.

Of significance is the clause in Luke 15:14, "He began to be in want." Perhaps his abject condition at the time made him think that nothing could be worse. But as the days and weeks lengthened into months, he found that at the start he had only begun to be in want. The picture here is simply of the ruin that was involved. Thank God, beyond the ruin there was repentance and restoration.

In an age when sin is looked on as "biological growing pains," when iniquity of all sorts is not only tolerated but actually commended, we shall do well to return to an old-fashioned abhorrence of sin. It is still true that God says, "O ye that love Jehovah, hate evil" (Ps. 97:10), and "Abhor that which is evil" (Rom. 12:9).

March 13

Divine Resources for Human Needs

Mark 5:22, 23, 35-42; Luke 7:20-23

Memory Selection: *I came that they may have life, and may have it abundantly.*—John 10:10, R.V.

There are two limitations to the power of God. One restriction is inherent, innate in God's character. The other is self-imposed.

God will never in His power do anything that outrages His own holy, righteous character. He will not lie; in fact, God cannot lie (Titus 1:2). It is not merely a matter of choice whether God wills to lie or not; it is a matter of the inherent, innate character of God.

The other limitation, the self-imposed one, is that God will not work on our behalf until we meet His conditions. If you and I are to know the power of God in meeting our needs, we must meet His requirements. Of course, there is the goodness of God in His provision for the evil as well as the good, in that He makes His sun to shine and His rain to fall on both. But if we are to know God's special blessing for His children, it will be as we trust and obey.

There are divine resources for human need. Let us first recognize that we have need, then that He can meet every need. Thus it is possible for us by faith, and through submission and obedience, to enter into the provisions He has for His people.

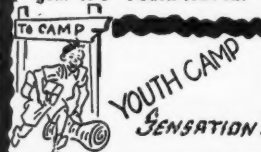
I. The Resurrection from the Dead
(Mark 5:22, 23, 35, 42)

The greatest of all physical needs is deliverance from death. Man is powerless to do anything about it, but our Lord was able to overcome this dread enemy. It is true that He did not raise all who died while He was on earth. It is equally true that He is not raising those who are physically dead now. On the other hand, we have proof that He can do it, and we have His Word that He will do it. Let us see, then, in this wonderful story the evidence of His ability to meet the needs of men.

Jairus had a real need. Fortunately, he knew to whom to go about it. Our Lord

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responded to the call for help and went with him.

On the way a woman with an issue of blood touched our Lord and was made clean. While nothing is said, we cannot help but suppose that Jairus was disturbed by this interruption. Undoubtedly, he recognized the seriousness of his daughter's illness and realized that help would have to come soon or she would die. Whether he had faith to believe that the Lord would raise his little daughter from the dead, we are not told. But judging from our own experience, Jairus must have been very much perturbed because of the interruption.

When at last they arrived at his house word came that there was no need to trouble the Teacher any further. But our Lord did not heed (Mark 5:36). Here, once again, we see something of the greatness of our God in His loving provision. If the Lord answered all our prayers we certainly would miss some of His choicest favors. How much sadness and unmitigated grief would Jairus and his household have had, if our Lord had heeded their request.

Speaking to Jairus He said, "Fear not, only believe." Going with Peter, James and John into the presence of the body, our Lord put forth all who were there weeping in Oriental fashion because of the death, and took the child by the hand. He spoke two words, one a Chaldean and the other a Hebrew word, "Talitha cumi," which is interpreted for us as "Damsel, I say unto thee, arise." To the amazement of the throng, the young girl was presented to them alive.

Let us not for one moment allow anyone to rob us of our faith in an omnipotent God. As a matter of fact, there is a mighty power of God in resurrection exhibited in the world today, for according to John 5:25, those that hear the voice of the Son of God live. Thank God, those who believe on the Lord Jesus have been raised from the death of sin to the life of righteousness.

II. Christ's Messiahship Proved (Luke 7:20-23)

Matthew 11:2 indicates that John the Baptist was in prison when he sent men to our Lord with the question, "Art thou he that cometh, or look we for another?" We would not censure John unduly. It is true that God had given him miraculous signs to identify our Lord as the Messiah (John 1:32, 33). In addition, John knew the fullness of the Spirit of God even from birth (Luke 1:15). He was indeed a great man, so great that our Lord could make the estimation of him recorded in Matthew 11:11. Yet in the hours of darkness there could have been occasioned in his mind the necessity for the question which he raised. Or perhaps he had his disciples ask the question because of their own doubt.

The answer of our Lord is full and final. Evidence of His Messiahship was to be found in two particulars at that time: first, in the miracles He performed; and, second, His preaching to the poor (Luke 7:21, 22). The former attested His might and power; the latter fact attested His love and grace.

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HIS SAVING NAME

God chose the name of Jesus
For His beloved Son,
And sent Him on a mission
To save a world undone.

The Son assumed His mission,
To seek and save He came,
And by His blood-atonement
He well deserves His name.

No other name is given,
No other hope is known
That guarantees salvation
But Jesus' name alone.

—W. M. Czamanske,
in *The Sunday School Times*

* * *

BROTHERHOOD CONQUERS TRAGEDY

Text: Luke 10:33-35

Proposition: The love and brotherhood of a Samaritan for a Jew conquered tragedy.

- I. It was a *universal love*. It transcended the barrier of racial and social distinction.
- II. It was a *compassionate love*.
- III. It was an *active love*.
Notice the active verbs.
 1. He *went* up to him.
 2. He *dressed* his wounds.
 3. He *bound* them up.
 4. He *put* him on his mule.
 5. He *brought* him to an inn.
 6. He *took* care of him.
- IV. It was a *far-seeing love*. It was concerned with the man's future.

Application: We are living in a tragic age. We witness every day the woes and sufferings of fellow men and women. Many of them are our former enemies across the sea. What more bitter enemy could a Samaritan have found than a member of the Jewish race? Suffering people may be our next door neighbors.

—Sent by Frances A. Roberts

* * *

THE MAKING OF DISCIPLES

(John 4:43-54)

- I. Disappointment (vv. 43-45).
- II. Desperation (vv. 46, 47).
- III. Discipline (vv. 48-50).
- IV. Disciples (vv. 51-54).

* * *

'MY PRESENCE SHALL GO WITH THEE'

1. A Saving Presence (Ps. 42:5, mar.).
2. A Sanctifying Presence (Exod. 33:16).
3. A Strengthening Presence (Isa. 41:10; Matt. 28:18-20).

—R.T.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

THE VALLEY OF ELAH

I Samuel 17:3C

- I. A Valley of Separation.
 1. A clean mark of distinction between Christians and non-Christians.
 2. We must line up on God's side and not ask Him to line up on ours.
- II. The Valley of Separation Becomes the Valley of Challenge.
 1. If we take our stand for Christ, we can expect to be challenged.
 2. The challenge will be severe.
- III. The Valley of Challenge Becomes the Valley of Decision.
 1. Shall we fight like David, or run like the rest of Israel?
 2. Our decision depends largely on how close we live to Christ.
- IV. The Valley of Decision Becomes the Valley of Victory.
 1. God meets all challenges.
 2. God can save by many or by few.

* * *

THE IMPORTANCE AND NECESSITY OF BIBLE STUDY

1. For Knowledge and Wisdom (II Tim. 3:15).
2. For Spiritual Growth (I Pet. 2:2).
3. For Spiritual Fruit (Ps. 1:2, 3).

—Walter Rothwell

* * *

HAVE FAITH IN GOD

Doubt sees the obstacles;
Faith sees the way.
Doubt sees the darkest night;
Faith sees the day.
Doubt dreads to take a step;
Faith soars on high!
Doubt questions, "Who believes?"
Faith answers, "I."

—The Compass

* * *

VALUES COMPARED

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that's genius.

Rockefeller could sign his name to a piece of paper and make it worth a million dollars—that's capital.

Uncle Sam can take silver, stamp an emblem on it, and make it worth a dollar—that's money.

A mechanic can take metal that is worth only \$5.00 and make it worth \$50.00—that's skill.

An artist can take a 50c piece of canvas, paint a picture on it, and make it worth \$1,000—that's art.

But . . . God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it, and make it a blessing to humanity—that's salvation.

—Selected from *The Compass*

LOVE TO CHRIST COMES FIRST

- I. Before earthly parentage
(Matt. 10:37)
- II. Before pleasures of this world
(Luke 8:14)
- III. Before self (Gal. 2:20)

—Alice Smith

* * *

MAKING A MAN

A teacher in a mission school said to a boy who had been brought up in the darkest ignorance, and who had never heard a kind word before, "I will be your friend." "Do you mean that?" said the boy, "because if you will be my friend, I can become a man." It was the beginning of a new life to that boy.

—D. J. R. Miller

* * *

THE COMING OF CHRIST

1. The Program (Heb. 10:37a)
2. The Person (Heb. 10:37b)
3. The Promise (Heb. 10:37c)
4. The Passion (Heb. 10:37d)

—Clarence E. Sharer

* * *

TRANSFIGURED

I studied her as she sat in repose,
A missionary home from foreign lands;
The marks of recent illness lined her face,
And years of toil were pictured on her hands.

But when she stood and spoke, in humble words,
Of work among her people over there,
A shining beauty glorified her face,
And on her hands each toil-mark seemed a prayer.

—Fannie M. Davis, in
The Sunday School Times

* * *

THE LOVE OF CHRIST DISPLAYED ON CALVARY

- I. Love displayed to the crucifiers
(Luke 23:34)
- II. Love displayed to the thief
(Luke 23:40-43)
- III. Love displayed to His mother
(John 19:26, 27)

—Eloise Wills

* * *

PEACE WITH GOD

Romans 5:1

- I. Peace with God through our Lord Jesus Christ
- II. Peace with God by justification
- III. Peace with God through Christ and by justification is on the basis of faith

—Charles B. Jensen

Moody Monthly

FOUNDATIONS

We see a world of tottering nations,
Plunged in a mad career of cruel war;
Youth, following false and phantom
lights,

Mistaking them for truth's bright star;
Where evil masks itself as progress,
And shamelessness as erudite parades;
The stronghold of the home assaulted,
And faithlessness the very Church in-
vades.

What shall we do when all foundations
quiver?

How shall the highest values be main-
tained?

The chaff is blown away by winds of
heaven!

When tempests cease, we find the
wheat remained.

The Word of God shall stand for endless
ages,

And that our strong foundation naught
can move!

Whose feet are placed upon that Rock
forever,

The quietness of perfect trust shall
prove.

—Emiline Porter Buswell

EVEN IF THE SHIP WERE WRECKED

"This is the Father's will which hath
sent me, that of all which he hath given
me I should lose nothing, but should raise
it up again at the last day" (John 6:39).

An old sailor put it well. When asked if
he was not afraid when the storms were
very high, he answered that, according
to the Bible, God held the waters in the
hollow of His hand; and even if the ship
were wrecked, and he should fall into the
sea, he would but drop into his Father's
hands.

That is what death is to a Christian,
however and wherever he may die—
breathing his soul into the hands of God.
The grave seems dark, but we have
Christ's own pledge here that not one of
His own shall be lost or left in the grave.
—J. R. Miller, in *Come Ye Apart*.

FAITH

1. The Source (Rom. 15:13a)
2. The Stream (Rom. 15:13b)
3. The Secret (Rom. 15:13c)

—Clarence E. Sharer

NOT ONLY FOR PROSPEROUS DAYS

A true friend is like ivy—the greater
the ruin, the closer it clings.

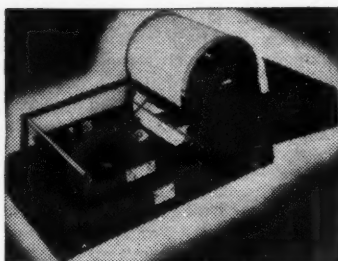
—D. L. Moody

LOVE COVERS

I received a fine letter the other day
from a friend in Switzerland. It is difficult
for him to write in English, and he natu-
rally was aware of some unique usages of
the language. However, he made it all
seem very beautiful as he ended with the
sentence, "The mistakes you will cover
with the coat of love." How necessary it
is that we have that great love in our
hearts toward our friends! We all make
so many mistakes in life! Our real friends
always seem to understand because they
cover our mistakes with their love.

—L. L. Huffman, in

The Telescope-Messenger



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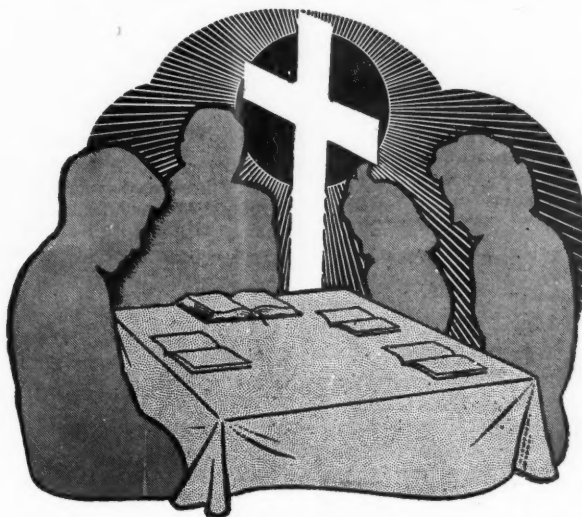
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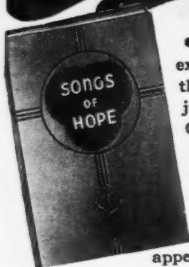
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SUCH A TIME AS THIS

"Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

We are more and more amazed at God's wisdom. How perfectly He times all things for the good of His own! Esther was brought to the king, and found favor with him, and received her high position in order that God might use her to save the Jewish nation from extinction, thwarting another of Satan's attempts to get rid of the chosen people.

We make our little plans, and cannot even make things work out to our own satisfaction for a few years and with the few people of our own circle. Yet God holds the hearts of kings in His hands, and the whole universe revolves around His plans.

The challenge which came to Esther is also ours. "Who knoweth whether thou art come to the kingdom for such a time as this?" The days in which we live are days which need Christ. The people among whom we live are people whose eternal destiny depends on their relationship to Christ. We have been translated from the power of Satan into the kingdom of the Son of God for the purpose of bearing witness in the midst of darkness. We have the light. We have no right to withhold it.

—"Daily Meditations" in
Revelation magazine

* * *

THE VALUE OF A FRIEND

These were the days when sorrow came,
And trouble brought me tears;
The days you lovingly spoke my name,
And sought to calm my fears.

These were the days when the world forgot,
And thoughtlessly passed by.
While still you willingly shared my lot
And wept to see me cry.

There will be lovelier days for me.
Just around the bend,
But there were the days that let me see
The value of a friend.

—Eva Sharks Taylor,
in *The Christian Advocate*

* * *

ONLY ONE LINE OF A SUNDAY SCHOOL VERSE

"The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field" (Matt. 13:31).

F. Mitchell, at the Keswick Convention, July, 1947, told of an old woman he had met. She said: "I was a terrible drunkard. I used to go out at six o'clock in the morning, as people were going to work, and sing for a few coppers; then I waited for the earliest hour when the public house opened.

"One morning I was making my way back to my filthy, unkept and barely furnished home. The thirst for drink was so terrible that I was becoming desperate, and I had two or three hours to wait for the opening of the public house. Arriving home I knelt down on the dirty floor, and the only thing I knew was one line—

'Jesus loves me, this I know'—I did not

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know the rest, and I prayed, 'If that is
so, Jesus, do something for me.' Instantly
I was set gloriously free."

Mr. Mitchell added: "Some of you Sun-
day school teachers may take heart from
that. You may teach a child a verse of
Scripture or a simple hymn containing a
divine truth, and he may go out into
the world and forget it for years, but the
seed is buried there. When I saw this
woman, for ten or fifteen years she had
been living in a drunkard's home and
walking in the midst of old defilement
without being touched."

—Keswick Week

THE PREACHER'S KIDS

God bless the preacher's kids!
They have a very special part
In all their parents strive to do.
It really warms the heart
To realize how very oft
A sacrifice is asked
Of preacher's kids, and just because
Their Daddy has the task
Of answering a world's dark needs.
How oft the telephone
Or worried knock upon the door
Disrupts the plans at home!
But, oh, I'm sure they do not mind it
Too much after all;
For are not these, the preacher's kids,
Most apt to hear God's call?

—Alice Hansche Mortenson,
in Voice

STORED TREASURES

Matthew 6:19-21

I. Treasures stored in vain—on earth
II. Treasures stored in safety—in heaven
III. Your heart is a treasure—where is
it stored?

—Leona Buddenhagen

A PRAYER

Make me Thy laborer,
Let me not dream of ever looking back,
Let not my knees be feeble, hands be
slack.
O make me strong to labor, strong to
bear,
From the rising of the morning till the
stars appear.

Make me Thy warrior,
On whom Thou canst depend to stand
the brunt
Of any perilous charge on any front.
Give me skill to handle sword and spear,
From the rising of the morning till the
stars appear.

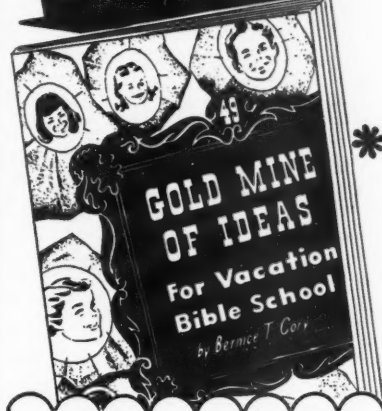
Not far from us, those stars—
Unseen as angels and yet looking through
The quiet air, the day's transparent blue.
What shall we know, and feel, and see,
and hear

When the sunset colors kindle and the
stars appear?

—Amy Carmichael, Heart and Life

Humble yourselves in the sight of the
Lord and He will exalt you. Water al-
ways fills the lowest places. The lower,
and the emptier man lies before God, the
speedier and fuller will be the inflow of
divine glory.—Andrew Murray.

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Joshua's Valedictories

[Continued from page 408]

the gods of those nations (vv. 7, 16), but that was more or less incidental. But in this chapter he deals at some length with the subject of idolatry.

He began by reminding them that their ancestors Terah, Abraham, and Nahor were idolaters when they lived beyond the Euphrates, here referred to as "the flood." It would appear from a statement made by Laban to Jacob that all three of these later became worshippers of the true God (cf. Gen. 31:53). But Abraham evidently was the only one of the three who completely separated himself from the whole thing in obedience to the call of God. It is of him that the Lord says here, "I took your father Abraham from the other side of the flood [river], and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac" (v. 3).

There is much food for thought in that verse. The reference to the taking of Abraham is very interesting. In Hebrew 11:8 we read that "he went out." But here God says, "I took him out." In Genesis 12:6 we read, "Abram passed through the land," but here God says, "I led him throughout the land." And it was God who multiplied his seed. There was a time when Abraham thought that Ishmael was the fulfillment of God's promise. But God says, "I gave him Isaac." Thus we see how the divine side of things is emphasized here. And that is very fitting in this final word from Joshua to Israel.

We find this theme continued as we proceed into the next stage of Israel's history. It was the Lord who sent Moses and Aaron to them; it was He who plagued Egypt; it was He who brought Israel out of Egypt; and it was He who brought them into the land of Canaan. The whole of their wilderness journey is referred to in just eight words: "Ye dwelt in the wilderness a long season." (There are only four words in the original.) Nothing whatever is said about the memorable battle with Amalek in which Joshua distinguished himself so remarkably. Joshua's purpose was to magnify the Lord and not himself. With Paul he could say, "Not I, but Christ."

Yes, it was the Lord who destroyed their enemies from before them (v. 8), and it was He who made Balaam bless the Israelites even though he had been hired by Balak to curse them. It was He who delivered the Canaanites into their hand, and He gave them their land. As a result, they were now living in cities which they did not build, and they were eating of vineyards and oliveyards which they did not plant (v. 13).

It was on the basis of all this that Joshua exhorted them to "fear the Lord, and serve him in sincerity and in truth," and to put away the strange gods which their fathers served on the other side of the river, and in Egypt (v. 14).

It is very interesting to observe that Joshua follows the same order here which Paul used in the epistle to the Romans. It was after Paul had dealt quite fully with all that the Lord had done, that he besought the brethren saying, "Present

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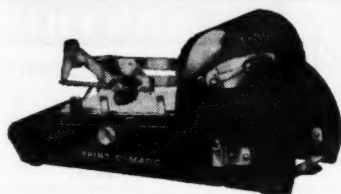
your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

Israel's Besetting Sin

Idolatry seems to have been one of Israel's besetting sins. Their earliest ancestors served other gods, as we have seen (v. 2). When Jacob and his family left Laban, it was Rachel who carried off her father's gods (Gen. 31:30-34). But when they arrived in the land, Jacob ordered his household to put away these "strange gods," and he hid them under an oak tree that was by Shechem (Gen. 35:2,4). And in that same place Joshua urged his generation to put away the gods which their fathers served (Josh. 24:14). Evidently they not only clung to the gods of their forefathers, but they seem to have brought Egyptian idols with them also.

Now, when Joshua said to them, "Choose you this day whom ye will serve," he was not asking them to make a choice between the true God and these idols. Notice what he actually said: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served... or the gods of the Amorites" (v. 15). If they wanted to be idolaters, it would make no difference whether their gods were Mesopotamian gods or Amorite gods. An idol is nothing anyhow (I Cor. 8:4). But as for Joshua, he would have neither. He and his house would serve the Lord. And happy is the man who can speak

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with such conviction and assurance, not only for himself, but also for his whole household.

Apparently the people were ready to follow Joshua in this. They owned that it was the Lord who had done all of those wonderful things for them, and "Therefore," said they, "will we also serve the Lord; for he is our God" (v. 18).

But Joshua knew that it is one thing to make such a statement, but quite another to back it up with deeds. The people still clung to their idols. Therefore he said to them, "Ye cannot serve the Lord: for he is an holy God; he is a jealous God" (v. 19). They need not expect Him to forgive their transgressions while they continued in idolatry. When they declared again that they would serve the Lord (v. 21), he told them that they were witnesses against themselves (v. 22). All of which they admitted. And yet he had to urge them again to put away the strange gods which were among them and to incline their hearts unto the Lord God of Israel.

When for the fourth time they declared that they would serve the Lord, "Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem" (v. 25). After all was duly recorded "in the book of the law of God," he "took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord" (v. 26). That was Joshua's last official act. And he "let the people depart, every man unto his inheritance."

Joshua One of the Noblest Men of History

Like his great predecessor Moses,

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Joshua ended his earthly career with honor. The book that bears his name gives us an unblemished record of his life. He may be blamed by some for not detecting the sin of Achan before the humbling defeat at Ai, and also for making a covenant with the Gibeonites before making careful inquiry as to their identity. But no one can put his finger on one moral blemish in his life. He stands out as one of the greatest characters of all times, and worthy of our imitation.

Joshua died at the age of 110 years, having this testimony, he was "the servant of the Lord" (v. 29). That title is often applied to Moses in this book, but this is the first and only time it is used to describe Joshua. He had "arrived," as we say.

"They buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash" (v. 30). Since we have already considered this place and its other name, in our study of chapter 19, not much needs to be added here except to point out that his remains were laid away "on the north side." When the psalmist described Mount Zion he spoke of it as "beautiful for situation, the joy of the whole earth . . . on the sides of the north" (Ps. 48:2). Perhaps this too was beautiful for situation, and so we get the added detail here.

The influence of Joshua lived on for more than a generation. "The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua" (Judg. 2:7).

Then, as if to remind us of another who lived a blameless life, we find that the funeral of Joshua's great ancestor Joseph is mentioned along with his own. "The bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought . . . and it became the inheritance of the children of Joseph" (v. 32).

The book closes with a brief notice of still another funeral, that of Eleazar, the son of Aaron, whom "they buried in a hill that pertained to Phinehas his son, which was given him in mount Ephraim."

Thus does the Spirit of God bring together three men who stand out in the history of Israel. Joshua was the one who led them into the land and caused them to possess it. Joseph was noted for the fact that he was a great provider, who kept a hungry world from starvation in the days of famine. Eleazar as high priest during his lifetime gave protection to those who sought refuge in a city of refuge. On the other hand, his death would be the signal for the release of all such, so that they might return to their homes again.

Looking at things in this way, we see there is nothing haphazard about these closing verses; they are divinely arranged. And it is lovely indeed to be able to close our meditations with a chord like this: possession, provision, and protection—a threefold blessing, as it were, from Him who has blessed us with all spiritual blessings in heavenly places in Christ. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

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Case Studies in Counseling

[Continued from page 409]

calling holds notations and records of those who have sought help and guidance? Without betraying any trust, and with the sincere desire to help others along the Christian highway of life, let us study these cases.

The Case of the Bashful Girl

Here is a letter from a young woman which is quite to the point:

"I am so bashful that I blush on the slightest pretext. It has gotten so that I am afraid to go out, and have lost all my friends but one or two. I have great difficulty speaking, as a feeling of fright comes over me and seems to paralyze me."

Have you ever thought of severe blushing as a serious question? In itself it may be something we joke about, but it is caused by a deep-seated sense of inferiority, and the visible blush is only one of its manifestations.

During the ensuing conference, the reason was discovered for this feeling. Poverty during the depression period, ungainliness of appearance, and a lack of parental control over a family situation failed to give this girl the sense of security she needed during the turbulent teen age. A refuge from life situations was found in books. Adults seem to forget that the trials of growing up creates some cripples while it makes others strong.

We were able to bring this person to center her life in service to others, and to adapt a sense of humor toward self, which is often a real grace. A great multitude of troubles leave us when we take our eyes off of ourselves. Just as the word "feeling" changed to "fear" in the course of the interview, so the word "fear" was changed to "faith" in the transaction of grace.

You see the blushing was more than "skin deep." The sense of inferiority was lessened by the assurance of eternal worth, and the linking of the life to things of the kingdom of God gave dignity and meaning to life. Since God is the Christian's great security, a new kind of trust in Him for all of life brought a serenity where panic once prevailed.

The Case of the Prisoner of Fear

The fear of death has kept many a soul in bondage. Usually this is one fear that is seldom mentioned by name. A man wrote me seeking an appointment with this explanation:

"I am going through a break in health that has forced me to give up my position. Naturally I am greatly concerned about my family affairs, since we cannot afford the loss of income and the expense of illness, but I can do nothing else. I live in a prison of fear."

The break in health was as one might suspect, real enough, but definitely caused by carrying a great emotional load. The first suggestion of what this load might be was given by the words "fear of death."

As serious as the connotation of these words might be, death is not to be feared except by the abnormal in such a degree as to effect health and happiness. In almost every case where a Christian fears

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death, we suspect a background of incomplete grace.

The grip of this fear was broken and the prisoner set free by the careful application of three logical truths of the Word of God. Because they are relevant to a wide area of life, let us look at them.

First, since God has forgiven us, "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). It is often discovered that the fear of death is a fear of judgment, rather than merely that of dying. This fear is far greater in its power to hurt.

Some Christians harbor the idea that they have committed "too great a sin" or "an unpardonable sin" and so are lost. In their hearts they know that they are deluding themselves, but the stronger feeling of "wanting to suffer" to help atone for sins, though unscriptural, persists in many minds.

Where we can bring such a soul to a new and this time complete confession of sin, and likewise to a full acceptance of God's pardoning grace, the feeling of fear disappears. Great caution must be exercised to place his assurance on God's promises and not on personal feelings. Only eternity will reveal the sufferings endured by those whose feelings and faith get tangled!

In stressing this first answer of grace to prisoners of fear, a discovery is often made of a single unconfessed sin. In most instances, it has the peculiar characteristic of being a sin committed long years before the feelings of fear persisted. When this is called to remembrance and when the person can surrender it to God, although it has grown increasingly difficult as years have entrenched its memory

[Continued on page 454]

The Jehovah Witness View of Hell

[Continued from page 412]

What about the occurrences of the words in the Bible? Sheol appears sixty-five times in the Old Testament and in the Authorized or King James Version is translated variously, "hell" thirty-one times, "grave" thirty-one times and "pit" three times. No matter what the English translation is, the same Hebrew word "Sheol" appears in each case, sixty-five in all. In the New Testament the word "Hades" appears only eleven times, and in ten instances is translated by the word "hell" and "grave" once. Once again we must say that regardless of this one variation in translation, the word "Hades" appears in each of the eleven instances.

The Hebrew word translated "grave" is *qeburah* from *qabar* (pronounced kaw-bar). This word appears sixty-seven times in the Old Testament and is translated "grave" thirty-four times, "sepulchre" twenty-six times and "burying place" seven times.

The Greek word translated "grave" is *mnemeion* (pronounced mnay-mi-on), and is translated "grave" four times, "sepulchre" twenty-six times, "tomb" two times, "tombs" three times, making thirty-five appearances in all in the New Testament.

Carefully noting this information, thus far we conclude that Sheol or Hades has a distinctive meaning; the same is true of *qabar* and *mnemeion* in their respective languages.

LOOKING AT THE SUBJECT inversely, one notes that the English word "sepulchre" appears thirty-five times in the New Testament and is the translation of three Greek words—*mnemeion*, *taphos*, *mnema*; never is it the translation of Hades. The words "tomb" and "tombs" in the English appear eight times in the New Testament and are the translation of three Greek words—*mnemeion*, *taphos*, *mnema*; never are they the equivalents of Hades. There is a marked separation between these words and Hades.

The word "grave" (meaning a burial place) appears five times in the New Testament, and in four instances is the translation of the Greek word *mnemeion*, and once the translation of the word *ades*, or in the English, Hades (I Cor. 15:55). One can hear the exponents of Rutherfordism cry out with satisfaction on finding that I Corinthians 15:55 includes the word "grave" as a translation of Hades. Now to examine this supposed departure from the normal in the New Testament.

Suppose the King James Version should stand without any correction. So-called Jehovah's witnesses must realize that one does not build the meaning of a word upon the exception to a rule, but upon the rule, the normal itself. Any departure from the rule would immediately indicate that the student is faced with something of an unusual nature, many times a rhetorical or allegorical use of the word which constitutes the exception. An intelligent student does not determine the rule from the excep-

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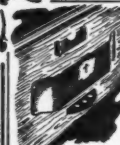
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tion, but judges the exception by the rule.

In other words, if Hades and the grave are separate and distinct in all other passages of Scripture, and yet we find one instance in which they appear to be identified, are we safe in our exegesis to dogmatically assert the complete identity of Hades and the grave, making claim that they represent one and the same thing or place? By no means. One who is honestly in quest of truth will endeavor to determine the reason for this one glaring exception to a very rigid rule in Scripture, and one does not need to search very far until the reason for this apparent departure becomes clear.

In I Corinthians 15:55, Paul writes: "O death, where is thy sting? O grave, where is thy victory?" This is obviously a quotation from the Hebrew prophet Hosea (13:14): "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."

It will help to make our line of argument clear here to quote both of these passages from the Revised Version: "O death, where is thy victory? O death, where is thy sting?" and Hosea 13:14: "I will ransom them from the power of Sheol; I will redeem them from death; O death, where are thy plagues? O Sheol, where is thy destruction? repentance shall be hid from mine eyes."

From this we would draw the following information: the Revised Version has made a substitution or correction in I Corinthians 15:55, changing the word "grave" to "death." In Hosea 13:14 the Revised Version properly translates the passage, causing the word "grave" to be substituted by the pure Hebrew word "Sheol." Let us remember that the words "Sheol" and "Hades" are not translations. They are brought untouched into the English text by the Revised Version, and this is especially helpful.

Now the questions arise, Is the Revised Version justified in substituting "death" for "grave" (the translation of Hades); and secondly, anticipating the answer to this first question, why didn't the apostle Paul employ the word "Hades" instead of that signifying death (*thanate*)? In other words, why didn't he employ the word "Hades" in I Corinthians 15:55 as the equivalent of Sheol? Why this radical departure from the rule?

In considering the substitution of the word "death" for "grave" (the translation of Hades) in I Corinthians 15:55, one must be careful to understand certain great and tremendously important critical facts. It is our contention with the revisers that the word should properly read "death" and not "grave," also, it is evident that in choosing his words Paul did not employ the word Hades, which appears in our Textus Receptus.

It is not my intention to introduce another critical question, and one that might possibly be construed as deviating from the present purpose, yet it is worthy to note that the Septuagint translates Hosea 13:14 thus: "I will deliver them from the power of the grave, and I will ransom them from death. Where is thy

right [thy judgment], O death? Where is thy sting, O grave!"

In the Authorized Version the word "sting" is attached to the first question, whereas the word "victory" is associated with the second (see I Corinthians 15:55). This, as one might see, is in reverse to the Septuagint. It is true that *kentron* (translated sting) and *nikos* from *nike* (translated victory) are arranged reversely by a number of good MSS, such as B.C.J.M. Sinait. (first hand), Vulgate, Copt., Aeth., Arm., Slav., Eus., Athan., Didym., Cyr., Damasc., Iren. (Lat.), Tert., Jer., Ambrose. It is the conviction of scholarship that this was done in order to make the text conform to that of the Septuagint quoted above.

This may seem at first irrelevant to the subject, and yet it is doubtless for this same reason that "Hades" was substituted for the second appearance of the word *thanate*, or death. The word "Hades" appears as a substitution for *thanate* in A. (second hand), K.L.M., Sinait. (third hand), several cursives, Goth., Syr. (both), Orig., Athan. (once), Cyr., Epiph. But for *thanate* or death twice appearing in the verse, we have B. C. D. E. F. H. I., two cursives, the Ital., Vulg., Copt., Aeth., Arm., Euseb., Athan. (once), Nyss., Iren. (Lat.), Tertul., Cypr., Ambr., August.

It is clearly to be seen from the point of view of the value of manuscript evidence (and such evidence is not determined simply by the number of manuscripts witnessing, but by the identity of the manuscripts bearing testimony, for obviously the testimony of some exceeds that of others due to antiquity, authorship, etc.) that the Revised Version is correct in substituting for "Hades" appearing in the Textus Receptus, no doubt the foundation for our Authorized Version, the word *thanate* (death)—undoubtedly the word employed by the apostle as he penned the Corinthian letter.

THE QUESTION ARISES then, Why didn't Paul employ the Greek "Hades" as the equivalent to "Sheol" appearing in Hosea 13:14? According to Roman mythology, Pluto was the god of the underworld, the husband of Proserpine. The Greeks represented this god by their Hades, the god of the nether regions. In other words, the Greeks not only believed that Hades referred to the abode of departed spirits, but that the god of that place of abode was to be known as Hades. Hades thus was personified in the god bearing the same name. Homer often employs the terms in this fashion.

It is interesting and greatly significant that Paul never uses the word "Hades." He substituted the word *abussos*, meaning the abyss (Rom. 10:7), and this circumstance can best be explained on the basis of the superstitions and error attached to the name Hades. Philo himself is very careful in his dissertations to distinguish between the true and false Hades.

Certainly the primitive Christians would not be surprised at a personification of *thanates*, death. However, these same believers would have been greatly shocked at such a bold apostrophe as the apostle here sets forth. Certainly it would

have been considered as a justification of the pagan belief surrounding the idea that such a heathen god existed. Paul, then, in quoting the Septuagint in I Corinthians 15:55, did not quote verbatim, and to serve his purpose best was led of the Holy Spirit to personify death rather than Hades.

Thus any satisfaction that one might gain from noting the word "Hades" in the Received Text and the word "grave" in the English text is short-lived, and the one instance in which it appeared that the word "Hades" might be viewed as synonymous with the grave actually becomes a testimony to the marvelous accuracy with which the Holy Spirit employs these terms.

Hades never means the grave. The same applies to Sheol. It is interesting to note the following facts concerning Sheol or Hades and the grave or sepulchre.

Sheol appears seventy-six times in the Old Testament. And it is not significant that never once is it used in the plural? However, *qabar* is used sixty-seven times, and appears in the plural twenty-nine times.

★ ★ ★

Moody was most himself, most energetically alive when he stood up before a vast expectant audience to preach the gospel. The excitement of doing this effected a striking change in his manner and appearance. If you chanced to pass him in the street, he looked heavy and stolid. His neckless head, sunk between his thick shoulders; his full beard, masking all expression, did not suggest any great radiance of spirit. But the presence of a multitude had the power to transfigure the man, and he became for the time being quite another person.—Gamaliel Bradford

★ ★ ★

Scripture language never assigns a Sheol to any one individual in the sense that he possesses it, but a *qabar* or grave is mentioned as belonging to an individual forty-four times. The body is never placed in Sheol, but in the Word of God a body is placed in a *qabar* thirty-three times. Sheol is never located on the face of the earth, but a *qabar* is thus located thirty-two times. One never reads of a man digging his own Sheol, but on six occasions one reads of men digging *qabarim* or graves. One never reads of a man touching Sheol, but a grave is touched at least five times.

"My father made me swear, saying, Lo, I die: in my grave [*qabar*] which I have digged for me in the land of Canaan, there shalt thou bury me" (Gen. 50:5). From this passage we glean the following facts: (1) Jacob spoke of "my grave." (2) This grave had been purchased and was now the sole possession of Jacob. (3) In that it was purchased from another, it had now changed ownership and was thus Jacob's property. (4) It was in the land of Canaan. (5) This grave received Jacob's body, not his spirit. (6) He was taken by his sons to the grave, and they returned.

Now, all of this is very interesting indeed, in the light of the fact that Je-

hovah's witnesses contend that the grave and Sheol are one and the same place. Hell and the grave are the same, so they say. However, never do we understand in any other passage of Holy Writ (1) that anyone could speak of his individual Sheol, there being but one Sheol; (2) that Sheol could be purchased; (3) that Sheol ever changed hands; (4) that it was located in the land of Canaan; (5) that bodies enter Sheol; (6) that men alive in the body go there, and that anyone in or out of the body has gone to Sheol and returned from the same, with the possible exception of our Lord Jesus Christ.

From these few points one can glean the significance of the horrible confusion we are bound to face if we identify Sheol and the grave.

BUT THERE ARE OTHER points that demand explanation if we are to identify Sheol and the grave, the place of interment.

"And the rich man also died, and was buried. And in Hades [Sheol in the Hebrew] he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame" (Luke 16:22-24, R.V.).

From this passage we note: (1) In Hades the rich man was conscious; (2) in Hades he was tormented; (3) Abraham was there as was Lazarus also; (4) there was conversation in Hades; (5) Abraham was recognized by the rich man; (6) he requested that Lazarus be "sent" to him in Hades, a fact that indicates Lazarus was at some distance from him; (7) there was fire in Hades.

Nowhere in God's Word is consciousness associated with the grave, the burial place of the body. No intelligent person associates torment with the grave; the grave releases one from all torment in the body.

Abraham was buried in his own place, the cave of Machpelah. No doubt Lazarus was buried in the place assigned to the poor. And most certainly the rich man was buried in a most luxurious manner, his own tomb and with pomp and display. Yet, we read the strangest thing, if the Rutherfordites are correct in saying that Hades is the grave; we find them all in the same place. Very interesting—Abraham, the rich man and Lazarus in the same place, if the grave is Hades, and Hades the grave.

One would think that even the normal amount of intelligence would cause men to refrain from such a conclusion. One is certain from the study of the passage that our Lord Jesus did not mean to teach that these three were in one tomb, one burial spot.

Then it is amazing to find conversation there too, if the grave is hell. How can the Rutherfordite explain the fact of conversation in the grave, if Hades is the grave?

The rich man recognized Abraham. Now, if Hades is the grave, the burial place of this physical body, how could Abraham have been recognized? He had

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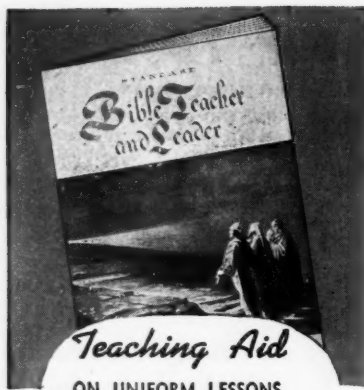
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been dead for centuries and his body had long since decayed?

If Hades is the grave, how would it be possible to request for Lazarus to be "sent" to him—how large was this grave anyway?

To dodge the issues involved here, the Rutherfordite would simply say that it is only a parable, and not meant to teach all these things. There is not the slightest bit of proof that this is parabolic language. Jesus said, "There was a certain rich man" and there was. Furthermore, in all of the parables of our Lord, did He ever state a single fact or detail that was false? Never! To assign this passage to the realm of the parables is simply to beg the question and to confess the poverty which is theirs with which to meet the great objections to their position as outlined above. The Rutherfordites do not explain it; they dismiss it.

There are other passages where there is conversation in Sheol or Hades. See Ezekiel 32:21-30. See Deuteronomy 32:22, where "fire" is seen to be in Sheol, or is that a parable too? What does the Lord mean by "the lowest Sheol" if Sheol is the grave? See Songs of Solomon 8:6.

Thayer defines Hades as "the infernal regions, the common receptacle of disembodied spirits." Souter defines it as "the unseen world into which the spirits of persons pass at death." To this scholarship agrees. To this the Word of God agrees. And from the beginning to the end of the revelation of the Word of God is this the consistent thought of each writer moved by the Holy Spirit of God to pen the pages of Holy Writ. Never is Sheol or Hades confused with the grave; the confusion lies only in the minds of men. In the Word of God the grave receives the body, not the spirit of man. Sheol or Hades receives the spirits of men.

There are those who advocate an intermediate body for those in Sheol or Hades, and while there are some scriptures that would tend to support this position, nevertheless, it is not a doctrine synonymous with that of Jehovah's witnesses. The Rutherfordite insists that it is this present body which goes into the grave or into Sheol. Those who believe in an intermediate body do not support the Rutherfordite contention, but believe that God has provided men in Sheol with bodies as it has pleased Him.

Most orthodox believers hold that during the Old Testament period, in fact, up to the time of the resurrection of our Lord Jesus Christ, the spirits of the saved and lost went to Sheol or Hades. There the lost were confined to one compartment, the saved to another, the saved being delivered and taken to glory on the occasion of His entrance into the presence of the Father. The wicked, then, still remain in Sheol or Hades, and will not be delivered until the Great White Throne judgment, as outlined in Revelation 20. This would explain such terms as "the lowest Sheol" and "gulf" (Luke 16).

Certainly, the Christian belief is that, in this dispensation, for the believer in Jesus Christ to die, is to be absent from the body and present with the Lord. Thus the believer today does not go to Hades, as the Rutherfordite would have



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us to believe, but into the very presence of the Lord Jesus Christ (see II Cor. 5:8).

We would like to inquire, "In what way is the Bible doctrine of hell a God-dishonoring doctrine?" To make a statement such as this is to confess a lack of understanding either of the biblical doctrine itself, or of the God of the Bible, or both. True, the Word of God teaches the doctrine of eternal punishment, and that in a fiery hell; but how does that dishonor God?

The Rutherfordite would consider God as One too loving to send me there for all eternity. This betrays an ignorance of the God of the Bible. True, He is love. But God is also infinitely holy, holiness being the central or governing attribute of God. God cannot become so loving as to become unholy. For God to love men so much that He overlooks their sin, or fails to deal with it in a degree commensurate with the crime, would be for God to become unholy.

Man's sin is a crime against an infinite and eternal God. Its just retribution would be a punishment that is eternal. God does not rejoice in the death of the wicked. He finds no delight in the punishment of the lost. Nevertheless, such punishment does not dishonor God, and to assert that such is true, is simply to release a smoke screen of argument in which to hide from one's own intuitive fears of falling into the hands of an angry God.

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REPORT FROM *MBJ*

By Elisabeth Fletcher

IN A little town in Michigan, a widow lives alone in a cheerless house. When the sun filters through the half-drawn shades, her staring eyes do not notice. When laughing children from the next block run in to see her after school, her gaze is blank as she smiles appreciation for their kindness. She is blind.

Far away in the Philippines, an orphan child studies hard to complete her third year of high school. She is a little more serious than some of her friends, for when she grows up she wants to become a missionary. As she laughs and talks with her schoolmates on the playground, sometimes she stumbles over a stone. She, too, is blind.

A volunteer evangelist in China, preaching zealously to members of an indigenous church group, has never seen the men whom he has led to the Lord. His Bible is in Braille, his sermons in his memory. He also is blind.

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The jeep station wagon jogged briskly along graveled mountain roads for a rough fifteen miles or so. Motion picture projector, generator, film can . . . yes, everything was in order. They still had five miles to go, crossing the creek thirty-one times in the five miles, drowning out the motor time after time, until they would arrive at the little log church in the mountains. But when they arrived, it would be worth the struggle, for they would be showing a motion picture to an audience that had never even seen electric lights, much less a film.

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At the close of the film, Moody representative Galloway stood up to give the invitation. Two unkempt young girls, about fourteen years old, slowly stood to their feet and walked down the aisle toward him. The reaction on the rest of the audience was electric. No one else moved as the girls neared the front of the church and told Galloway of their desire to accept Christ.

Later, Galloway learned that they came from the worst home along the creek, and the school teacher had more trouble with them than any other children under her care! That first film showing would never be forgotten by the mountaineers who had watched a miracle of grace that night.

★ ★ ★

WHY LUTHER SHOOK GERMANY

No wonder Martin Luther shook all Germany when the truth dawned upon him, "The just shall live by faith." Do you know what "justified" means? I will tell you. It is to stand before God without spot or wrinkle, without a sin. It is to be put back beyond Eden. God looks over His ledger and says: "Moody, I have no account against you. Your debt has all been wiped out by Another."—D. L. Moody.

★ ★ ★

Family Arguments

[Continued from page 397]

to the marriage. God's Word tells us, "Pleasant words are as a honeycomb, sweet to the soul, and health to the bones" (Prov. 16:24).

When husband and wife welcome into their home the gift of children, the responsibility is multiplied infinitely. The pattern of the child's entire future is molded and set in the early impressionable years. No one can ever overestimate the importance of consecrated conduct in conversation during this time. When sensitive ears are exposed to constant bickering, how can they hope to overcome the undesirable example set for them?

Why should Christians allow Satan to use the God-given gift of speech to breed bitterness and strife in the hearts of children? Passionate outbreaks of irritability often crush and even destroy a child's incentive in his daily activities. Then parents wonder why Junior is not getting along in school the way he should.

It has been said that no one ever won an argument, and we find in Job 6:25 scriptural backing for this statement. "How forcible are right words! but what doth your arguing reprove?" The old adage, "A man convinced against his will is of the same opinion still," is as true today as ever before.

If arguing avails nothing, why waste good physical and mental energy in this manner? We should remember that harsh words, spoken in the heat of anger, can never be taken back.

We have noticed the negative side of this matter, now let us glance at the other side.

[Continued on page 452]

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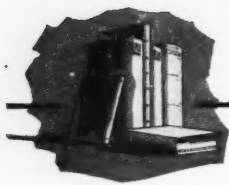
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NEW BOOKS

The Disciplines of Life, by V. Raymond Edman.

Under the above title, the president of Wheaton College has gathered together a series of his chapel messages that in the delivery of them made a profound impression upon the student body. These meditations are outstanding in their field. They are direct and deeply devotional. Dr. Edman is possessed of a real mastery of the Word of God and an understanding of how to bring its truths to bear upon the needs of men in their everyday living. Scripture is drawn upon freely for examples of how to "live godly in Christ Jesus." The essays are conversational in style for the most part, but rise occasionally into poetic beauty. The outlines are exceptionally lucid and striking.

253 pages. 4 1/4 x 6 inches. Van Kampen Press, Chicago (1948). \$2.00. C.N.B.

Richard Cameron: the Lion of the Covenant, by Andrew Veitch.

A historical account of the life and work of Richard Cameron, a young Scottish Covenant minister, who was slain in the battle of Arismoss on July 22, 1680. "Cameron was the spearhead of the protesting movement, and his challenge and defiance reached at last to the open rejection and condemnation of the Stuart kings."

The author resorts to enough imagination and introduces enough colloquial Scottish dialect in conversational form to round out the story in most interesting style. A good encyclopedia depicts the facts and presents the hero. In this story we see the man from his youth developing into the hero. We come to know the hero as a man and not merely as a historical hero.

96 pages. 5 1/2 x 8 1/2 inches. Pickering and Inglis, Glasgow (1948). \$3.00. E.S.M.

How We Got Our Denominations, a Primer of Church History, by Stanley I. Stuber.

This is a brief history of the doctrinal and denominational development of the Churches of Christendom. It is difficult to make a comprehensive or adequate survey in so brief a scope. Dr. Stuber has crowded many interesting facts and much information onto these few pages, giving some detail to about a dozen of the larger denominations in the United States, though very little or none to the rest. In the first six chapters the author presents his own viewpoint more than he does in the succeeding chapters, giving some minor interpretations with which some scholars or theologians might not fully agree. In the main the presentation is acceptable and illuminating.

224 pages. 5 x 7 1/2 inches. Association Press, New York (1948). \$2.50. E.S.M.

Wilfred Grenfell, Labrador's Dogsled Doctor, by Basil Miller.

Here is another biography written by this author in his own pleasing and interesting style. It is the story of an adventure-loving lad, who later gave his life and talents as a young doctor to the spreading of the gospel in Labrador. Many are the tales of how his little mission boat sailed among the fishing fleets in Labradorian waters as he ministered to the needs of these rugged men of the sea. Thrilling to young and old alike will be the accounts of the hazardous trips Dr. Grenfell made across the ice-packed fields of this cold, bleak land in dogsled, as he hurried to bring aid to those in physical and spiritual need. The stories are interestingly told of the way in which this missionary established social centers and dispensaries in coastal fishing towns and villages in Iceland and Newfoundland. This book will take its place among all the other inspiring biographies written by Basil Miller.

120 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids (1948). \$1.50. H.R.

May a Believer Be Lost? by H. O. Van Gilder, D.D.

This booklet contains a most conclusive proof from Scripture that we who have been truly saved through faith in Jesus Christ can never be lost in time or eternity. The author answers emphatically in the negative such questions as: (1) May the shepherd care of Christ prove inadequate? (2) May the finished work of Christ be invalidated? (3) May the believer's divine life be destroyed? (4) May the basis of salvation be changed? (5) May the Son's prayer be ignored? (6) May the Spirit's seal be broken? (7) May the Lord's veracity be questioned? (8) May the Body of Christ be dismembered?

33 pages. 4 1/4 x 6 1/2 inches. J. F. May Press, Hayward, Calif. (1947). 30 cents. C. N. B.

Cannibal Country, by Charles Ludwig.

Ndama and Ochella are two African boys who agree to accompany their missionary on a long trip to cannibal country. How Ndama persuaded their reluctant pagan father to let them go, the thrilling experiences they had on the way, and the crisis they faced when the cannibals announced their purpose of eating them, provide material for a tale any boy will like.

The author is the son of missionaries and grew up in Africa; therefore the geographical background and the numerous details of nature life are convincingly accurate. The style is clear and the tale is interestingly told with numerous touches of humor, which will appeal to young readers.

120 pages. 5 x 7 1/2 inches. Warner Press, Anderson, Ind. (1948). \$1.50. H. R. C.

Christ Our Sanctification, by D. Martin Lloyd-Jones.

It would be difficult to find within a pamphlet of brief compass a more satisfactory treatment of the much misunderstood doctrine of sanctification than we have in this contribution from the pen of Dr. Lloyd-Jones. His discussion of the relation between justification and sanctification is particularly cogent and illuminating. "Justification depends upon what Christ has done for us; sanctification is that which Christ does within us and upon us." We recommend this little booklet to those who need to be reminded that while we are not saved by good works, we are saved for good works.

25 pages. 6 3/4 x 7 1/4 inches. Inter-Varsity Fellowship, Chicago. 20 cents. C. N. B.

Songs in the Desert, by Clarence Edwin Ranck, Ph.M., B.D.

No songbook is without some material useful to gospel singers, if only a song or two. Since the compiler, author and composer has been assisted in the writing of his music by such men as Tovey, Iden, and Ridderhoff, there is assurance that the music is correctly notated.

The words and music of the seventy-two songs all come from the pen of Mr. Ranck. The songs are notated in the hymn time style, that is, four parts. There are no songs with ornamental accompaniments, such as Charles H. Gabriel's "His Eye Is on the Sparrow," or even George Stebbins' "Saved by Grace."

80 pages. 6 x 9 inches. C. E. Ranck, 817 N. Harvard Blvd., Los Angeles, Calif. (1947). Cardboard stitched cover. 65 cents. G. S. S.

Christian Doctrine for Sunday School Teachers, by Park Hays Miller.

Designed as a help in grounding Sunday school teachers in the basic doctrines of their faith, this little monograph admirably fulfills its purpose. It is a marvel of lucidity and simplicity. The author makes his points clear by a facile use of illustration and analogy within the range of everyday living. The Scripture references for study and meditation appended to each chapter add much to the value of the book. The treatment is unequivocally orthodox throughout.

105 pages. 5 1/2 x 8 inches. W. A. Wilde Co., Boston (1947). \$1.00. C. N. B.

The Crystal Fountain, by Grace Noll Crowell.

The name of the author has become so well known and loved over a long period of years that it seems almost superfluous to recommend a new volume of verse from her pen. Suffice it to say that in this latest collection of her poems we find no let-down in quality. There is reflected in them a love of nature, a knowledge of the human heart, and a devotion to the Lord that cannot fail to make them a fountain of refreshment for Christian readers everywhere. Such books are desperately needed in a world torn with hate and parched with cynicism.

84 pages. 5 x 7 1/2 inches. Harper and Brothers, New York (1948). \$1.00. C. N. B.

Which is Right? by John Church, D.D.

The subtitle "One, Two, or Three Works of Grace? Is Speaking in Tongues a Sign of the Baptism of the Spirit?" is indicative of the subjects treated in this book. There can be no question as to the author's sincerity, and we admire the earnestness with which he contends for his convictions. But we must sharply dissent from his view that the baptism of the Spirit is a second work of grace. We believe the Scriptures teach us that a believer is baptized by the Spirit into the Body of Christ the very moment he accepts the Saviour. With Dr. Church's denunciation of the "tongues" movement, however, we find ourselves in hearty agreement.

94 pages. 4 3/4 x 7 1/2 inches. Pentecostal Publishing Co., Louisville. 50 cents. C. N. B.

Christian Apologetics, by Alan Richardson.

This volume is another indication of a "back to the Bible" trend among liberal scholars. While it is encouraging to know that the liberals are realizing the necessity of biblical content in their messages, and are even undertaking to "defend the faith" as in the present work, yet this should by no means be interpreted to indicate that Liberalism (or Modernism) is dead.

The present author, who is Canon of Durham and a former official of the Student Christian Movement in England, has written an interesting and scholarly volume which in considerable part could be highly commended, yet in the end it is clearly seen that he has, sad to say, built on a false foundation. He begins with the assumption that biblical criticism has thoroughly discredited the traditional view of the verbal

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inspiration of the Bible. In fact, this view, according to Richardsons, is now held only by "the unfortunate few who have been brought up in old-fashioned ways" (p. 202).

There are some searching criticisms of rationalism and of Barthianism, and a strong defense of the validity of religion in general and of revelation, but every strong position that the author takes is eventually broken by his own concession of biblical fallibility. What he calls "an unhelpful parody" of his position on the miracles seems rather an accurate appraisal—"it inculcates belief in all the miracles in general and in none of them in particular" (p. 176).

His argument from prophecy ends with a rejection of the fact that the prophets predicted precise events in advance; he holds that "it means rather that the prophets were able to discern the inner significance of the events of their own days in such a manner that they apprehended, however dimly, the very pattern of the process of salvation in history" (p. 191). He admits that the New Testament writers believed the Scriptures to be verbally inspired (p. 203), but his own conclusion is that "the experience of the biblical writers does not seem to have been different in kind from that of Christian prophets and teachers in subsequent ages, including that of many Christians in our own times" (p. 207).

Nevertheless, since Canon Richardson does accept the historicity of the miracles and resurrection of Christ, he might be classed as neo-orthodox, and his work represents a distinct improvement over extreme Liberalism with its "social gospel."

256 pages. 5 1/4 x 8 1/2 inches. Harper & Brothers, New York (1947). \$3.00. G.C.L.

Windows of Thought, by David Piper.

This is more than a book of illustrations. Its fifty-two chapters might well be called "sermonettes," for each contains a simple but striking illustration, followed by a brief practical application to the gospel message or to some phase of the Christian life. The material was originally published serially in the *War Cry* and is well worth preservation in present more permanent form. It will be equally helpful to the casual reader or to the one seeking illustrative help in the preparation of gospel messages.

148 pages. 5 x 7 1/2 inches. W. A. Wilde Company, Boston. (1948). \$1.50. G.C.L.

The Sugar Creek Gang Digs for Treasure, by Paul Hutchens.

This is the latest of the Sugar Creek Gang books, and, as the title suggests, is an interesting mystery story for boys and girls. The Sugar Creek Gang is at their summer camp in the north woods when they decide to play Robinson Crusoe, and from then on run into some very exciting adventure. The boys in the story are just like boys we all know, full of life, fun and adventure, but who endeavor to live as Christians among their playmates. This book will be read and fully enjoyed by any boy or girl from seven to twelve years of age.

90 pages. 5 1/4 x 8 inches. Van Kampen Press, Wheaton (1948). 75 cents. H. R.

America in Bible Prophecy, by Carlyle B. Haynes.

The thesis of this volume is that "the rise, the history, and the future work of the United States are subjects of Bible prophecy" (p. 31). It is claimed that Revelation 4-14 contains an outline of the period from the first advent of Christ to the present. The second beast of Revelation 13 is said to be the United States. The two horns stand for "the principles of civil liberty and religious liberty" (separation of Church and State) (p. 35), with which our country began. Later these are repudiated when the beast "speaks as a dragon" (Rev. 13:11). We have now come to the beginning of that time as shown by the fact that the Federal Council and other groups are seeking "to unite all denominations in an effort to stamp out religious liberty by obtaining the enactment and enforcement of Sunday laws" (p. 85). But fortunately

"God has raised up a people, known as Seventh-day Adventists" (p. 95).

This attractively printed booklet is just another piece of Seventh-day Adventist propaganda. The attempt to expound the Scripture would be laughable were it not tragic. The true identity of the cult is, as usual, concealed until the last pages of the volume are reached. This is another sad example of "the unlearned and unstable wresting the scriptures to their own destruction" (II Pet. 3:16).

96 pages. 5 1/4 x 7 1/2 inches. Review and Herald Publishing Association, Washington, D.C. (1947). G.C.L.

The Search, by Raymond C. Bowden, B.A., B.D.

This booklet, written by a Congregationalist leader reared in Liberalism but now a staunch conservative, is a real contribution to the evangelical cause. The author un-masks the hollow presuppositions of modernists and shows how utterly untenable they are when subjected to the searching light of Scripture, reason, and experience. In the last two chapters we have a most satisfactory discussion of the ethical implications and evangelistic responsibilities that follow in the wake of sound doctrine. 82 pages. 5 1/4 x 8 inches. Author, Shiocton, Wis. (1947). C. N. B.

Beyond the Atom, by Dr. John De Vries.

This is a book that should commend itself to thoughtful Christians and to open-minded devotees of science. The author is a man of no mean attainments in the scientific world and at the same time a humble believer in Jesus Christ. He shows conclusively that when the nature and scope of each is properly understood, there is no real conflict between science and religion. We would recommend this up-to-date contribution to Apologetics as a book for careful reading by individuals, and also as a textbook for use in schools and colleges.

200 pages. 5 1/4 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1948). \$2.50. C.N.B.

★ ★ ★
HOSPITALITY HOUSE SALUTES MOODY MONTHLY

Geo. S. England, executive director of Minneapolis Hospitality House Christian Center shows Vernon M. Blikstad, public relations director, a display in Hospitality House Christian Center lounge. The display viewed by over 500 persons daily tells the story of Hospitality House Christian Center's transition from war to peacetime operation. The Minneapolis Christian Business Men's Committee will have a new 5,000 watt commercial radio station.



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Ken South of the Border, by Basil Miller.

A fast-moving adventure story, which will thrill boys.

57 pages. 5 1/2 x 8 inches. Zondervan Publishing House, Grand Rapids (1947). 75 cents. B. C. B.

Patty Lou, the Girl Forester, by Basil Miller.

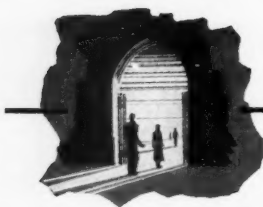
An adventure story for all girls who like action. Patty Lou was ordered to the mountains for a rest, and becomes known as the girl forester.

64 pages. 5 1/2 x 8 inches. Zondervan Publishing House, Grand Rapids (1947). 75 cents. B. B.

Ten Famous Boys of the Bible, by Basil Miller.

This book for teen-agers tells the stories of these Bible boys: Isaac, Joseph, Moses, David, John, Jesus, Daniel, Samson, Samuel, and John the Baptist.

80 pages. 5 1/2 x 8 inches. Zondervan Publishing House, Grand Rapids (1948). \$1.00. B. C. B.



ALUMNI

PUBLISHED BY THE EXECUTIVE COMMITTEE,
ALUMNI ASSOCIATION OF MOODY BIBLE IN-
STITUTE, LAWRENCE E. PEARSON, PRESIDENT;
HERBERT LOCKYER, JR., EXECUTIVE SECRETARY.



Ernest D. Christie, publication manager of MOODY MONTHLY, accepts 345 new subscriptions from Herbert Lockyer, Jr., executive secretary of the Alumni Association. These subscriptions were received from former students in November. During 1948, 1,388 subscriptions were received from former students through the Alumni Association.

ALUMNI BANQUET FOUNDER'S WEEK

THE annual Alumni Banquet during Founder's Week Conference will be held Tuesday, February 1, at 1:15 P.M., in the Institute dining room. Tickets are \$1.50, and reservations should be made immediately.

Speaker for the afternoon will be Dr. Elmer W. Palmer, pastor of Judson Memorial Baptist Church, Oak Park, Ill. Soloist for the occasion will be Al Smith, with Herman Voss as pianist.

Some very important business will be presented, so every alumnus is urged to be present.

85 RECEIVE DIPLOMAS DECEMBER 16

Thursday, December 16, was a big day in the lives of 85 seniors who received diplomas after two or more years of study at the Institute. Graduation services were held in Torrey-Gray Auditorium at 7:45 P.M., with the Rev. William E. Kuhnle, pastor of Garfield Avenue Baptist Church, Milwaukee, bringing the message. Moody Chorale presented two numbers under the direction of Don Hustad.

Class day exercises were held in the same auditorium at 10:30 A.M. under the leadership of the class president, Alan Metcalf.

Billie Jean Heinrichs, representing the women of the class, chose the class motto,

"Servants of the Most High God," as the subject of her message. Carl Mead spoke for the men on "Practical Christianity."

Special music was presented by an ensemble of mixed voices, a men's quartet, and a violinist, all members of the class. The seniors sang the class song titled after the class motto, written by Frances Vust, and set to music by Rowland Hill.

Twenty-five states and Canada are represented among the graduates, as well as thirteen denominations. The young people expect to serve as missionaries in nine foreign fields: Africa, Alaska, China, Germany, India, Mexico, Philippine Islands, South America and in the South Pacific. Others will enter Jewish work, the pastorate, rural work or Christian education work at home. Sixty-five joined the Alumni Association before leaving the Institute.

MBI FILMS IN REQUIRED SERVICE TRAINING

Sixteen Air Force bases scattered over ten states were visited during January by a C-54 plane carrying strange cargo—a preacher, a colonel, and three Moody Bible Institute films.

The preacher was Wayne Hebert, Moody Extension representative showing the films in service camps. The colonel was Chaplain (Col.) Glenn J. Witherspoon, staff chaplain at Headquarters Air Training Command in Shreveport, La.

The films were "God of the Atom," "God of Creation," and "Voice of the Deep," combining science and religion in the unique manner of Dr. Irwin A. Moon.

Chaplain Witherspoon arranged the flight to initiate a new Character Guidance Program for the Air Force. All officers on the bases visited were required to attend a meeting at which the films were shown and the new program outlined. Later, arrangements were made to show the films to all non-officer personnel at the bases.

The month's trip grew out of a conference of top Air Force chaplains at Chanute Field in November. The Air Force already has purchased twenty-one prints of the films for use overseas, and is considering purchasing others for use in compulsory training programs in this country.

BEGIN NEW FILM ON STUDENT LIFE

Work on a new thirty-minute colored film of student life at M.B.I. was begun a few weeks ago by Henry Ushijima, producer of the Institute's promotional film "Against the Tide." The new picture will be completed late this spring, according to Promotion Department, which is responsible for its production.

The film will portray typical Moody students in their everyday activities around the school. Some of the scenes will be taken in Monday morning chapel, prayer bands, Missionary Union devotions, the Sweet Shop, classrooms, and finally at graduation exercises.

THOUSAND DOLLAR BILL FROM ANONYMOUS DONOR SURPRISES WMBI STAFF

Thousand dollar bills sent by anonymous donors are not often seen around M.B.I. In fact, they are so infrequent that when one does arrive, it creates no little stir among the Institute family.

Bounding out of his office a few weeks ago, Robert Parsons, radio program director, waved one of those rare notes from Uncle Sam's treasury, exclaiming, "Look what I have!" As the radio employees gathered round, he explained that he had been examining his morning mail and had opened an inner sealed envelope to find in it a one thousand dollar bill wrapped in a page of a magazine.

The outer envelope bore a Chicago postmark, but had not been registered. Furthermore, it contained no letter nor anything else to identify the donor.

After the first outburst of excitement had subsided, the radio employees sang the Doxology and returned to their work.

OFFICE VISITORS

Immanuel Woods '38, and Mrs. Woods (Reva Owens '38) have for the past four and one-half years been serving the Lord at the Baptist Hebrew Mission, St. Louis, Mo. They will soon sail for Brazil under Mid-Mission board.

Horace McGill '37, is now at North Park College, but for the last five and one-half years has been a missionary at the American Mission, Campbellpur, West Punjab, West Pakistan.

AROUND HOME

Robert G. Morris '47, has accepted a call as pastor of Lake Region Bible Church at Round Lake, Ill.

Earl K. Lashley '44, of St. Louis Crossing, Ind., has been kept busy in evangelistic work for the past two years.

Arthur Paul Sengpiehl '23, Litchfield, Ill., observed the twenty-fifth anniversary of his ordination November 21. His church presented him with a large basket of flowers and a purse on this occasion.

Reynolds W. Greene '17, is now pastor of the Union Point Methodist Church, Union Point, Ga.

Ida E. Wilson '17, Denver Colo., who spent many years as a missionary in China, is now associated with the Adult Blind Home.

David Rees-Jones '16, sends greetings to all members of August 1916 Class. He is pastor of Westminster Presbyterian Church, Macogdoches, Texas.

Alfred Regier '44, Huron, S.D., is pastor of Mount Olivet Church, and also doing work at Huron College.

Donald Kessler '46, has been serving as pastor of the Calvary Community Church, Dearborn Township, Mich., but now has been led to the First Baptist Church, Eaton Rapids, Mich.

Roy W. Harrington '34, formerly pastor of the First Baptist Church, Reedsburg, Wis., has gone to the First Baptist Church, Oskaloosa, Iowa.

Emily Edmunds '37, has had the joy of

serving the Lord under Youth Home Missions in northeastern Idaho, but because of ill health the Lord has taken her to another field of service, a member of the office staff at Multnomah School of the Bible, Portland, Ore.

Donald Wise '44, and Mrs. Wise (Margaret Andersen '44) have accepted the call to the pastorate of the Union Grove Baptist Church, Union Grove, Wis.

Russell Bowen '42, and Mrs. Bowen, Magdalena, N.M., write that missionaries are needed among the Navajos. "The seed has been sown there in the camps. God has shown us that this great field is ripe to harvest. But there is no one to reap that harvest."

William C. Allen '99, Otis Orchards Wash., is retired from his duties as pastor, but is active in visitation of the home department in Community Congregational Church, Otis Orchard, Wash.

ACROSS THE SEAS

Mary Danielson (Mary Maluske '30), Rhodesia, Africa, writes: "The work here in the school has had its ups and downs too. In the second term we had a strike that really ran high in spirit as the time advanced. Since three boys would not join the strikers it added fuel to the fire of the strikers. The three had to be protected around the missionary homes, as the enemy sought with sticks and stones to get them unawares. By Tuesday morning, it seemed best to declare the school

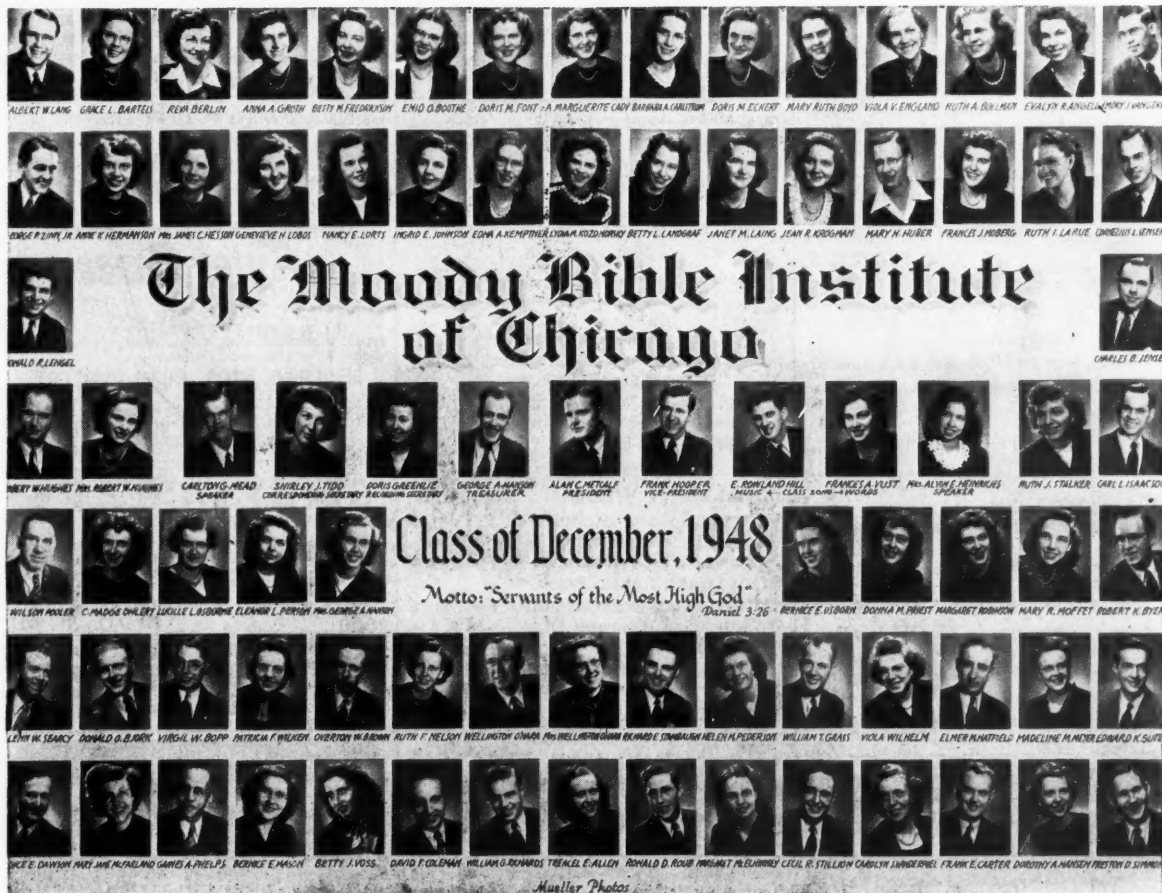
closed until further notice and ask them all to clear off the place. Then by the end of the week they started to come back with a repentant spirit and ask for school to be resumed. The fact that a whipping was included in the readmission made it hard for some to take."

Edith Kruse '33, Ecuador, South America, has spent the last year working among the Jivaio head-hunter Indians of eastern Ecuador, and appreciates prayer when she is in these far and out-of-the-way places.

Roy Hirons '44, and Mrs. Hirons (Gertrude Hibma '44), Kawiari, via Gusau, Africa, write: "One by one hardened hearts are being broken. One who bitterly opposed the Lord Jesus, and cursed us for telling of His love took shelter under the precious blood."

M. Halsted Gates '32, China, writes: "The Lord has put us in the midst of a needy and rather difficult field. It seems that Chinese pastors are reluctant to come and swift to leave this field. Ever since the last one left the full responsibility (normally shared by an ordained Chinese district pastor and an experienced missionary) for pastoral and evangelistic work throughout the district, as well as the quarterly communion rounds among the ten churches, has fallen on my shoulders."

Betty Smith '45, Bolivia, South America, has been reallocated to the school for missionaries' children in Quillacolo.



The Moody Bible Institute of Chicago

Class of December, 1948

Motto: "Servants of the Most High God"

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ALUMNI ON FURLOUGH

Myrtle Larson '43, has returned to the United States for her first furlough after spending a term in the Ubangi, Belgian Congo, under the Evangelical Mission Covenant Church. Her work has been mainly among the women and girls. She is now at Savonburg, Kan.

Carol Ruhf '43, for the past four and one half years has been working under Sudan Interior Mission, spending most of her time in Aden Arabia, working with the Somalis. The Somalis are 100 per cent Moslems. At the beginning, the women and young girls would have little to say to any of the workers, but when Miss Ruhf left the field some thirty girls were coming to the mission house. Miss Ruhf's address while on furlough is: 810 W. Jolly Road, Lansing, Mich.

BIRTHS

To Covell Hart '46, and Mrs. Hart (Ruth Teague '46), a son, Kenneth Wesley, Nov. 11, at Dubuque, Iowa.

To Carl Shannon '38, and Mrs. Shannon (Charlotte Lopnow '37), a son, Christopher Jonathan, Nov. 7, at Chicago, Ill.

To Ladoit L. Stevens '42, and Mrs. Stevens, a daughter, Mary Beth, Nov. 8, at Geneva, Ill.

To Clifford Raad and Mrs. Raad (Phyllis Palmer '47), a son, Richard Dale, Aug. 11, at Chicago, Ill.

To Glenn E. Perry '45, and Mrs. Perry, a son, Paul Eugene, Sept. 6, at Chicago, Ill.

To Francis W. Phillips '37, and Mrs. Phillips (Ruth McBride '37), a daughter, Sarah Elisabeth, Oct. 12, at Milford, Conn.

To James E. Bailey, Jr. '39, and Mrs. Bailey (Elizabeth Kempton '40), a daughter, Elizabeth Rae, Nov. 19, at Marshall, Texas.

To Donald Wise '44, and Mrs. Wise (Margaret Andersen '44), a son, Timothy Robert, Oct. 27, at Geneva, Ill.

To Albert Raymond Smith '37, and Mrs. Smith (Margaret Zucher '38), a daughter, Ruth Elizabeth, Nov. 24, at Evansville, Ind.

To Charles Eagle '45, and Mrs. Eagle (Hazel Myers '45), a daughter, Shirley Mae, Oct. 3, at Seattle, Wash.

To Alfred C. Pratt '43, and Mrs. Pratt (Ja Neta Butler '43), a son, John W., Nov. 16, at East St. Louis, Ill.

ALUMNI WEDDING BELLS

George Behary '39, and Elsie Voyslavick '34, Oct. 13, at Cicero, Ill.

Charles White '47, and Jeanette Hertel '48, at Grand Rapids, Mich.

Stuart Allan Gray '46, and Jewel Smith '48, Nov. 25, at Chicago, Ill.

Victor L. Anderson '44, and Madeline L. Hoffman '48, Aug. 6, at Chicago, Ill.

Robert Parker '47, and Wilma Fryer '46 and '47, Aug. 14, at St. Louis, Mo.

ALUMNI MAIL BAG

252 S. Central Ave.
Marshfield, Wis.
Nov. 17, 1948

Dear Friends in Christ:

You can thank Miss Lewis of the Accounting Department for this letter.

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Pray for the Jews—DAILY. And pray for us, earnestly and unceasingly.

Harry A. Ironside, Chairman of the Board
Hyman J. Appelman, President

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Moody Monthly

You see, not very many days before I left Moody she gave me a very nice lecture on writing back to school and letting others know what I am doing. I agreed with her, because I know what the Alumni page in the MOODY MONTHLY means to me.

My primary reason for writing is that others might pray for me and the work in which I am engaged.

I felt definitely that before going to the mission field I should have home mission training. Little did I realize God would ever put me in an office, but here I am and happy in His will.

I have wondered how office experience could further prepare me for foreign mission service, but He has said to me, "As the heavens are higher than the earth, so are my ways higher than your ways." While I was in my home church one of the girls told me of a missionary who said there is a great need for office workers on the mission stations. At any rate, I am leaving all of it with the One whom I can trust above all else.

The Rural Bible Crusade, with whom I am working, has the glorious task of getting God's Word into the hands and hearts of boys and girls in rural Wisconsin. They also have work in many other states.

Yours in His service,
ELAINE HILLER '47

718 N. Church St.
Princeton, Ill.
Nov. 19, 1948

Mr. Lawrence Pearson, President
Alumni Association
Dear Sir:

Pardon delay in replying to your October message as to Alumni dues. I am enclosing \$1.00.

My work at Moody in the past (I am now 87 years old) has been in the Evening and Correspondence Schools many years ago. I do appreciate all that it has meant to me, though I was employed and not able to graduate.

Yours sincerely,
NELL W. SISLER '09

Choluteca D.D.
Honduras, C.A.
Dec. 8, 1948

Alumni Association
Moody Bible Institute

Enclosed please find a check for \$3.75. I failed to send the \$1.00 for dues for this year. The other \$2.75 is for next year, including renewal to MOODY MONTHLY. Thank you.

We rejoice in the continued blessings of the Lord on His work here in southern Honduras. As I travel from place to place, it is a joy to see the interest of the brethren in taking the message a little farther afield. Usually some brother will want me to go with him to visit someone who lives just beyond and with whom he has been dealing. What a joy to be a co-laborer with Christ.

Sincerely yours in Him,
HERBERT R. PEASLEE '47

Back of the departure of the will from God is distrust of God—the poison with which the serpent inoculated our first parents. A man confiding in God and happy in Him has no need to seek happiness outside of Him.—Max I. Reich

February, 1949



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Family Arguments

[Continued from page 445]

A SOFT ANSWER turneth away wrath." Kind, tender words spoken in response to a quarrelsome person will leave the pathway open to pleasantness. "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

In this world of chaos and trouble the home should be a mighty fortress of understanding and sympathy. Here the rough, sharp edge of the world's rebuffs must be soothed. The husband, home from the pressure of a difficult day in the business world, has a right to expect encouragement from his wife. The wife, tired with her day's work, has every right to expect words of love and affection from her husband when he returns home.

Here, behind the closed doors of the home, advice and correction should be meted out, tempered with wholesome love. Problems may be solved without contention, each one remembering the Lord's promise of guidance.

The Christian home, according to God's Word, should be the schooling ground for children in the ministration of godly instruction. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6,7). These verses are a powerful indictment against the laxness exhibited by the average Christian parents toward their responsibility to their children in regard to instruction in Christian principles.

Our peculiarities and weaknesses are best known to our loved ones, and by the same token theirs are known by us. These circumstances require a great deal of tolerance in our attitude. We can help them to overcome these handicaps, or we can aggravate them by not using tact and love.

David's prayer, found in Psalm 141:3, offers the God-given corrective for strife, bickering, quarrels, and every sort of trouble arising from the abuse of the tongue: "Set a watch, O Lord, before my mouth; keep the door of my lips." May every Christian pray that prayer.

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May kindle strife;
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- A loving word
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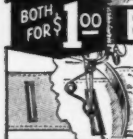
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Case Studies in Counseling

[Continued from page 440]

into the very soul, then its power can be broken. How great a joy to sing. "He breaks the power of cancelled sin, and sets the prisoner free!" We no longer fear death when we know our God meets us in love and not in judgment.

Secondly, we can show God as our Father and reveal His love for us by the countless provisions of grace enabling us to live above the world and beyond our own strength. This prescription is often very effective in helping the discouraged one to find enabling grace.

The Word of God is full of resources available to the child of God. While many fearful Christians believe in Christ as their Saviour, it is amazing how many do not practice the life of trust and confident living. The gospel is the good news of available grace here and now, as surely as it proclaims the goodness of eternal salvation.

A large number of good Christian people lack what might be called a working philosophy of the Christian life. They do not use the power of God for present needs. Beloved, "the just shall live by faith" (Rom. 1:17)! This is another road to renewed strength and mastery over fear.

Thirdly, we can show that death is actual gain to the child of God. "For to me to live is Christ, and to die is gain" (Phil. 1:21). Add to this simple statement of Paul's the assets of eternity, and we shall compile a list of glories and graces that can only be described as we quote, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

Strangely enough, it is not the scenes of glory that rob fear of death of its power, but two blessed assurances: that we shall see the Lord our Saviour, and that we shall know our loved ones in Christ who have gone before, to spend eternity with Him.

Since the fear of death is usually based on other things, it is most vital that the power of the Word replace the power of the thing which has separated a soul from the blessing and hope which God intended should stem from our expectation of glory when death is swallowed up in victory (see I Cor. 15:54).

The Case of Another Woman

The bitter protest of injured innocence is sometimes made by those whose unscriptural attitude has created a tragic situation in life. We pastors who counsel with people are met with fixed attitudes on important subjects. Parents have the greatest influence on a child's mind, and almost every teaching given by them in word or deed stays with him for life. This frequently accounts for faulty views on marriage relationships. When the thought of sin is carried over to apply, not only to other than marital relations, but to those within the domain of marriage, we always encounter trouble. Here is part of a letter sent with a request for help:

"I feel I must write you to ask you to help me in one of my greatest problems.

My husband has left me for another woman. He has assured me that he loves me, but something keeps me from being happy. Only yesterday he told me that if I would not be a companion to him he was going to find someone who would. . ."

Well, here is a number one problem, and altogether too common in Christian circles. The case of a wife or husband who has placed all marital affection on the level of plain sin, while his partner in life feels the need of the understanding love and affection which is not only his due, but essential to a happy marriage and a normal Christian home.

Although the average pastor dislikes to become a counselor in these things, it often becomes imperative. Guilty feelings have a tendency to center themselves about sex and, like the tendency to self-punishment, some individuals achieve an attitude of positive horror about these things which God has sanctified for our good.

In four cases where records were available, I found two could trace the feeling of guilt concerning marriage to having an unsaved mate. The interesting observation is that in three of these instances the other partner became a Christian, and the sense of guilt persisted, showing its true nature as purely a psychological phenomenon and not a moral issue. Every Christian ought to read one of the several helpful books on a sane Christian approach to the problems of love, home and marriage.

The stories could go on, cases not as numbers or letters in a file, but of human tragedies. Not neurotics, but people whose feelings and facts have gotten twisted and whose faith in God and in themselves has suffered defeat through the deflected energy of the very drives that were meant to empower life.

The confusion between feeling and fact is one of the elemental mistakes which people make, that starts them toward more mistakes—like the switch that sends the train on a detour. Few of these people recognize their trouble as a distorted picture. They believe their tale as true, for that's the way they see it. A few suspect that maybe they're wrong, or at least in need of help. It will be a step toward solving any problem to face it frankly and fairly. Each of these told only a part of the story, in an effort to conceal elements of self-deception or falseness.

A second long step to a normal Christian life, with a recovery to health and happiness, is the one that takes attention away from self and begins to live for others.

In the majority of conferences with those seeking help, the evidence is mainly subjective. It is only as we live, that we learn to live. Life is a stewardship from God before it a personal treasure. We gain it by giving it—we find it by losing it. It has been at the moment of surrender—a surrender that is far deeper than the problem—that the light shines into the life, and then by the miracle of grace begins to shine out through a changed life. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7).

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Monthly

February Youth Supplement





WINGS for The WORD

Faith Coxé

PAUL ROBINSON was determined to learn to fly. As a pastor, he worked hard in his upstate New York church, but in his free hours he was out at the airport.

In two years he had his pilot's license. He knew then it was time to realize his dream. He was ready to go to the mission field with a plane, to conquer inaccessible lands and to reach unevangelized people by air. So he wrote a letter to his mission board, stating education, qualifications and age.

Everything was in order, except his age. The mission board answered politely that a thirty-year-old man was too old to begin the rugged life of a missionary.

Then the war broke out. Robinson enlisted to fly patrol along the Canadian border whenever he could leave the parish. He was serving his country, but he was also piling up cross-country flying experience and dreaming how he could use this experience in the cause of Christian missions.

When the war ended, Robinson had his flight instructor's license, his own light plane and an idea. If he couldn't fly on the mission field himself, he could teach others who would. Moody Bible Institute liked his idea and within a few weeks after he had outlined it to the officials of his alma mater, he was director of the new course of missionary aviation.

That was in 1946. In those days missionary aviation was only an embryo. It had been struggling for life for nine years, but when Robinson volunteered his skill and experience, it began to develop muscle.

Now, in 1949, scores of missionary pilots from many denominations are on the mission field. More than fifty planes are in Christian service throughout the world. Almost a hundred men have received training in the Moody program.

In the Cameroons, Kenneth Goodman is surveying the field and determining the kind of plane he will need in his work there. Arthur Grover flew his own plane to Alaska in August, 1948. He started work there weeks ahead of the rest of his party, who drove up by car. Ray Frazier, first student to solo in the Moody course, has finished his preliminary study of the Bolivian terrain. Soon he'll be soaring over the forests to land in far-off unevangelized villages.

Every year the course at Moody Bible

This article presents one of the most modern facets of the ministry begun by D. L. Moody that has multiplied many-fold since his complete surrender to God's will.

Institute has grown. At present, the Institute owns a hangar at the Elmhurst airport and six planes: three Piper Cub trainers, a Piper Super Cruiser; a Stinson Voyager, a Piper Vagabond, and a Link Trainer for instruction in instrument flying. In the hangar are a classroom and a flight office. Upstairs is a workshop, fully equipped for instruction in maintenance and repair.

Robinson, tweedy and windburned, is a natural to teach aviation. Looking as if he has just hopped out of a cockpit, he lectures in an informal, man-to-man way. "Learning is easy with Robinson," his students say. "He cuts out the ruffles and puts the facts across with a punch."

Robinson holds a CAA certificate as a commercial pilot with instructor's rating. This, combined with his experience as a pastor and home missionary, makes him a man to be respected by the missionary aviators-to-be.

Above the drone of the planes outside the window of the Quonset hangar that squats on the edge of the landing field, Robinson lectures the flight students on meteorology, theory of flight, civil air regulations and general missionary aviation.

Instruction on aircraft and engine mechanics is given by Bob Stockley. Tall blonde Bob is a licensed mechanic and

flight instructor from the Spartan School of Aeronautics. He holds a complete card of government ratings, including Instrument, Multi-engine and all Ground-instructor ratings.

After Bob's lectures, the future mechanics climb the wooden ladder, to the second floor workshop. Here they patch ripped fabric and mend broken wing ribs. "But there's the real project," Stockley explains, pointing to a metal framework. With this as a base, the boys will build up a flyable and licensed Piper Cub, using factory parts.

THE FLIGHT STUDENTS spend the rest of the afternoon flying over the flat midwestern countryside. Some are licensed pilots, keeping up their skill in handling a plane and picking up valuable angles of missionary flying.

There's Don Berry, stocky and jovial. He's a Wheaton College graduate, but had his college education interrupted by months of flight experience in the Army Air Corps. Now he's taking the mechanical course in the missionary aviation program. With this mastered, he'll use his plane on a South American mission field.

Dapper John Richardson was a tail gunner stationed in the Philippines with the Navy Cadets. Even after fifty-two bombing missions in the war he still loved flying, so he bought his own plane. Now, he's flying at the Elmhurst airport to keep up his private pilot's license. After he graduates from Moody, he'll go back to the Philippines with a plane and the gospel.

But some of the students start green. Leslie Madison was in a plane for the first time on September 22, 1948. On December 3, 1948, he soloed. After he wins his private pilot's license and his diploma from the Pastors Course at the Institute, he will fly a plane as a rural missionary in the western part of the United States.

They don't stay green long with Robinson and his staff to coach them. Ground work and local flying are supplemented by cross-country flights. "These flights show the boys what real flying is," Robinson explains. Recently four students flew 510 miles to the Piper factory to pick up a new training plane and flew back the

next day. Crossing the Pennsylvania mountains was good practice for future flights over the Andes.

Because the course is government approved, the students must fly ten hours with an instructor at the controls. Then, after the thrill of the first solo, thirty hours in the air alone is required by the government before the boys may apply for a private pilot's license. Robinson, with his cautious, careful approach to aviation, adds another ten hours to be sure of a student's ability before he will recommend him for a private flight test given by a government aeronautical examiner.

"But sending out a missionary with only a private pilot's license and fifty hours in the air is just the same as giving him a gun and telling him to shoot himself," Robinson adds. Only after the license is obtained do the students begin the specialized missionary flight training. After 100 hours' more experience in the air, Robinson will consider recommending them to a mission board. First, he studies carefully the kind of flying the board expects them to do and checks their personal qualifications against this. Only then does he make the recommendations.

ROBINSON FEELS THAT planes on the mission field are certain to speed world evangelization. His chief reason is that they save time and physical strength.

Proof that a plane does save time and strength for missionaries is easy to find. In Bolivia an eight-and-a-half-day ox-cart trip is cut to seventy minutes by plane. Alaskan dog sled trips of five weeks are changed to plane trips of six hours. In Mexico to reach a town on the other side of a canyon meant five days of dangerous traveling up and down cliffs and through swamps. A plane lands a missionary there in four minutes. With this time saved, the missionary doubles his efficiency by organizing new outstations and does a more thorough, more complete job at his home base.

Not only does he save time, but he reaches villages and people that were hitherto inaccessible. Poor roads, flooded rivers, hostile natives, all are barriers that are conquered by a plane.

Nate Saint, of the Missionary Aviation Fellowship, agrees with Robinson about the value of aviation on the field. Recently he wrote from Ecuador, "I'm thrilled to report 35:19 hours covering some 3,304 miles, making a total of 63 persons and 12,308 pounds of cargo carried. These 35 hours of flying have saved at least 3,500 man-hours on trail and river."

Other arguments for missionary aviation are manifold. What's more, they make good sense. The health of the missionaries benefits. Diets of native food are supplemented by provisions flown in by plane. Annual vacations are possible, and the valuable rest gained is not negated by a long tiring trip over rough roads back to the mission station. The spirits of the missionaries are boosted by more regular, more frequent mail deliveries by a plane.

For missionaries and mission boards,



(Opposite page) The Moody fleet in front of hangar at Elmhurst Airport.

Mr. Robinson conducting class in Meteorology in airport classroom.

Student briefing prior to a cross country training flight.

Thorough training in maintenance and repair is essential for missionary pilots. Students working on repair project in hangar shop.



money is hard to get. But many times air travel is cheaper than primitive surface travel. In Borneo a seaplane has reduced journeys of six weeks at a cost of \$600 to trips of an hour and a half at \$60. Often per mile cost by plane is less than by truck, mule or canoe. But it is important that planes be used as much as possible, for it has been proved that a Piper Super Cruiser operated 50 hours per year will cost \$20.00 an hour; operated 100 hours per year, it will cost \$14.06; but operated 300 hours per year, the cost drops to \$9.14.

ROBINSON STRIVES for the sane and sensible approach to missionary aviation. His plan for an efficient missionary aviation program in the future is three-fold. "You must have the right kind of pilots, flying the right kind of planes in the right places," he insists. "A flight map in the hands of every missionary in every country is not our idea at all."

The right pilot is trained in both flying and aircraft mechanics. On the mission field, flying and mechanical skill are of equal importance. At a recent World Missionary Aviation Council convention only one mission field was named where satisfactory maintenance can be obtained

conveniently. The best pilot missionary can service his own plane when the base for repairs is a hundred miles away. "He knows what makes a plane run," Robinson says. "Even better, he knows what makes a plane *not* run." The missionary aviator has a thorough knowledge of the complexities, both weather and geographic, of the section of the world where he is stationed.

Spiritual training is also a requisite, with either Bible school or seminary demanded for the missionary aviator. Although these men, as aviation specialists, have little time to teach or preach, they have many unexpected opportunities to tell those they contact in their flying, of

[Continued on page 460]



POPULAR MUSIC and the Christian Life

By Bernard R. DeRemer

FOLLOW peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

This passage is only one of many in the Bible which teach us that the Christian life should be a life of holiness. It follows, therefore, that Christians should seek after every possible holy influence, and avoid every unholy one, if they are to order their lives aright according to the Word of God.

Of the many powerful unholy influences today which believers encounter, so-called popular music is one of the most tempting to young people, and people of all ages just recently saved out of a worldly life.

What place, if any, may this popular music have in the Christian life? Is it all right for Christians to listen to it, play it, sing it? Many of them do! Consider these facts concerning it, however, and then allow the Spirit of God to show you His will in this matter.

In the first place, popular music is intimately associated with, and therefore strongly suggests, the modern dance. Now the consecrated Christian would not attend a dance because of its unholy, sinful influences. He would refrain from dancing because his testimony would be damaged if he were seen at such a place; but even more because his own spirit would be defiled as he saw, heard, and participated in the wicked things said and done there. Like Lot of old, he would be vexing "his righteous soul . . . with their unlawful deeds."

Yet many Christians who would not think of dancing sit at home and listen to dance music, perhaps proceeding from one of these very places where they would not dare to be seen! (Remember the slogan, "I was *there*—with a Crosley"?) When the Christian listens to popular music, he is tacitly approving that which goes along with and is a vital part of the dance! His neighbors, hearing that kind

of music from his home, might find it hard to believe that he disapproves of dancing! Let us then as Christians condemn the dance wholeheartedly, without clinging to anything connected with it.

MUCH OF THE POPULAR MUSIC today contains a strong appeal to the lusts—an appeal to indulge in drinking, swearing, sexual immorality, and allied sins, or at least a glorification of these things. This appeal is voiced in the very words of some popular songs today. In others, the appeal is more subtle, which of course may be even more dangerous.

Knowing our weaknesses, God has commanded us "as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11). Now lusts are any kind of inordinate passionate desires, especially sexual and other degradingly sinful ones. I am not saying that everyone who listens to popular music gives way to lustful thoughts or acts, but I am saying that everyone who listens to such music is at least subject to temptations to dance, to drink, to be impure morally, or to sin in some other way, and I know from my own experience that many of us do, at least in our minds, give way to sin as a result of listening to popular music.

Remembering the words of our Lord Jesus Christ in Matthew 5:28, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," and the principle He was here teaching, that the overt act is only a manifestation of the inner desire, we conclude that we ought not to listen to popular music because of the danger of being tempted in so many different ways. If we are commanded to "abstain from fleshly lusts" (inordinate desires), then by all means let us abstain from anything that would tend to excite or arouse such desires!

Believers are commanded, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him [i.e., is not reproduced in him]. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2:15-17). Since popular music so strongly suggests the dance, and appeals to or excites lusts, it seems obvious that it is definitely worldly, and that those who love it are disobeying this precept of the Word of God.

We are told in Galatians 1:4 that Christ "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Certainly popular music is of the world—a part of this present evil world-system, which is concerned with seeking its own pleasure, and rejecting God, and all thought of Him. To be delivered from the world, we do not need to be ascetic or monastic, but surely we should refrain from such marked conformity to the world as enjoyment of its entertainment in the form of popular music.

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Christians should not say, "But I can listen to popular music, and enjoy it, without being tempted to dance," or "I can be tempted without giving in to the temptation." An ancient king, when hiring a driver for his chariot, was interviewing three applicants. He asked each one the same question, "How close to a sharp precipice could you safely drive?" The first one replied, with an air of bragadocio, "Why, I could drive within a foot of that cliff, and still keep the carriage safely under my control." The second declared that he could drive within six inches of the precipice. But the last one said, "I'd drive just as far away from it as I could!" Immediately the king hired him. Let us as Christians "drive just as far away" as possible from temptations to sin.

TWO CHRISTIANS WERE EATING in a restaurant where a "juke box" was blaring out its liltingly seducing tunes. One noticed that his companion was enthusiastically beating time on the floor with his foot, whereupon the latter somewhat sheepishly remarked, "Flesh gets pretty strong sometimes!" Well, if need be, we ought to go out of our way to avoid an occasion for temptation! Though, of course, some popular musical numbers today endeavor to get us to flirt with "temptation."

I wonder whether the real reason some Christians listen to popular music isn't simply that their hearts are still in Egypt. They feel legally prohibited from such scarlet, flagrant sins as the movies, dancing, etc., but secretly they'd like to be right there with the old crowd. They feel that they are missing something. They have never completely broken with the world, and that failure completely to "drive out the enemy" causes many to make shipwreck of the faith.

Christians who live that close to the world remind us of the end of the cornfield next to the forest. Those first few rows of corn, having been shaded by the trees, and denied the amount of sun they needed, are stunted and dwarfed. A lot of Christian lives are stunted because they are lived in the shade of the world, and as a result have never developed properly spiritually.

In the face of these things, how can anyone say that it is perfectly harmless and proper for a Christian to listen to popular music? This attitude reminds us of the little boy who on coming to the table, is told by his parents to go and wash his hands. Whereupon he replies, with some firmness of conviction, that his hands aren't dirty. Well, to his immature judgment and childish way of thinking, they aren't! They are quite satisfactory. But to his older, wiser, and more discerning parents, his little hands are obviously very dirty. Some people insist on telling God that their "hands aren't dirty" when they have been handling the filth of the world, but the defilement is still there.

A PASTOR WAS INVITED by one of his church members to attend the opera. He politely declined, saying that when a doctor enters an operating room

he must be scrupulously clean for the protection of the patient, and that he who has been called of God to labor in spiritual things must likewise be very careful to avoid spiritual contamination, even from seemingly innocent sources.

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Pet. 1:14-16). "Wherefore come out

from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. 6:17).

We have been called, not to uncleanness, but to holiness; not to world conformity, but to separation from the evil of the world. May God enable us to live up to our high and holy calling. And as one of the signs that we are *not* living according to this present world, let's refrain from listening to that popular music which the world hears and enjoys so much today.

NEW CHORUS OF THE MONTH

Our song this month, written and composed by two students of Moody Bible Institute, is one which should have wide usefulness. The message in the words, so well expressed by John Peterson, has been given a beautiful setting by Irene Walta. —Wendell P. Loveless.

And It Was So!

JOHN W. PETERSON

IRENE A. WALTA

1. God spoke the word, . . . "Let there be light,
2. I heard the sweet . . . and joy-ful sound
3. Then trials I met, . . . and temptings sore;
4. Some day we'll see . . . in heav-en's land

A fir-ma-ment . . .
That grace at Cal- . . .
God spoke to me . . .
The prom-ised joys . . .

of loft-y height, . . . A sun and moon, the stars so bright"; . . .
v'ry did a-bound; . . . I came with all my sins and found . . .
so weak and poor, . . . "I'll give thee grace and strength and more"; . . .
on ev-'ry hand; . . . We'll sing as there in awe we stand- . . .

And it was so! . . . And it was so! And it was so!
That it was so! . . . And it was so!
And it was so! . . . And it was so!
It will be so! . . . And it was so! And it was so!

Our God Him-self hath spok-en, His word can-not be bro-ken,
And it was so! Praise God, I know That it was so! . . .

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Wings for the Word

(Continued from page 457)

God's redeeming grace. Then, too, they need a complete understanding of the methods and problems of the missions with which they are working.

Native qualities in a pilot cannot be overlooked, either. Robinson's formula is brief, but hard to achieve. "A good pilot is thorough and careful, willing to spend that extra minute on a small detail. But he is quick about decisions. In the air, snap judgments count." Then, too, the best pilot missionary is physically fit both for flying and for living in extreme climates. He is self-reliant, for he is the man sent to the most isolated places.

But a good pilot is little better than the plane he flies. For the best work, the plane on the mission field meets certain requirements. In general, it is simple, for a simple plane is cheaper to buy and both easier and cheaper to repair and maintain.

Simplicity means light equipment. Two to four seaters seem best, and planes under 200 horse power are usually advised. In a light plane, forced landings can be made in more places. Tubular structure with a fabric covering is preferred. A sudden rip in a fabric wing calls for only an old sheet or the shirt off the pilot's back and some special airplane dope, and the plane is ready to take off again. Because landing fields are often bumpy and dotted with tree stumps, the plane with a high wing design is best.

Discovering the right place for the missionary pilot and his plane is a job that must be done thoroughly and carefully. Only countries having definite geographical barriers to other transportation need planes. In a place having adequate roads, railroads, commercial air lines or even water routes, a plane is not imperative and therefore not practical. In most of India even a bicycle would be superfluous, for the people whom the missionary wants to reach walk right by his front door.

Planes in the wrong places are often a tragic and expensive waste of man power. Pity the zealous missionary who arrives with his plane and then is told bluntly that civil air regulations in the country forbid his flying! "That's why we believe in a survey," Robinson explains.

A survey is a complete study of the field and includes weather, civil air regulations and topographical conditions. Detailed information is compiled, and a report made to the home mission base. Then decisions are made about the kind of plane needed, the amount of work to be done by one plane, and the best way of setting up the program. Only after this thorough survey does the missionary get his plane.

If his threefold formula is followed, Robinson believes that the scope of missionary aviation is limitless. "We have just begun," he says. Yet it is evident that missionary aviation has left its early, feeble beginnings far behind. The Assemblies of God, in their "Speed the Light" program, are using a transoceanic missionary transport service. In their war surplus forty-passenger airliner, they

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plan to fly missionaries to Africa regularly.

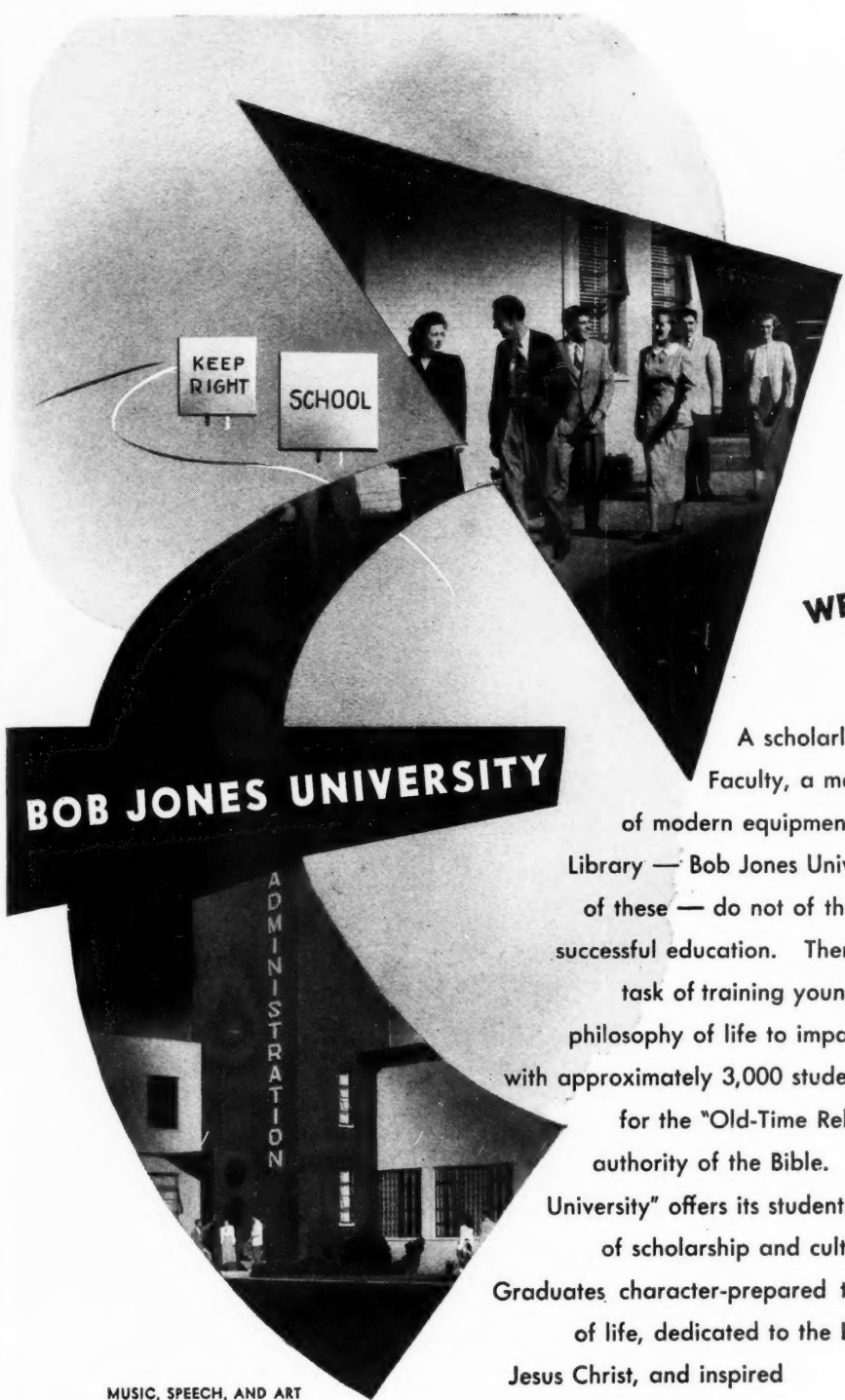
The Missionary Aviation Fellowship has another well-organized set-up. As an interdenominational group, they co-operate with various denominational mission boards in South America and Mexico, supplying them with planes and pilots. The Jungle Aviation and Radio Services, the Presbyterian Board of Foreign Missions, the Russian Gospel Association, Scandinavian Missionary Flights, the Evangelical Mission Covenant and the Brethren Home Mission Council are all utilizing planes effectively in their work on the field.

With more and more of the right men flying the right planes in the right places, the stereotype of the missionary in a shiny black suit carrying an oversized umbrella is going fast. The modern missionary wears a coverall and carries a monkey wrench.

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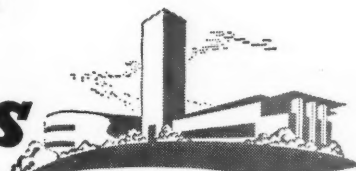
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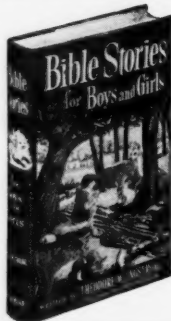


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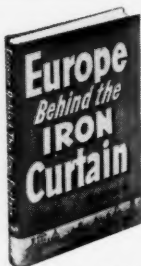


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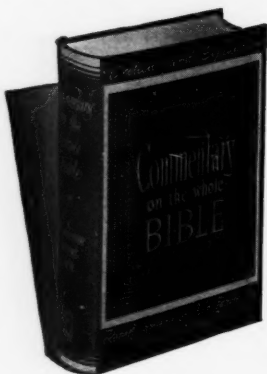


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